"I will dwell in them, and walk in them"

HIS INDWELLING PRESENCE

Intimate Studies in the Things of the Spirit

by

NORMAN B. HARRISON

Digitized by the Internet Archive
in 2025

https://archive.org/details/hisindwellingpre0000norm_o8i6

Julian A. Pobbles Roy K. Baker

Oh send thy Spirit Lord unto me,
that he may teach my eyes and
make me feel,
how one the truth concealed
within thy Word
and in thy book revealed I see
the Lord."

HIS INDWELLING PRESENCE

By

NORMAN B. HARRISON, D. D.
Pastor, Bible Teacher and Evangelist

Author of

"His Salvation as Set Forth in the Book of Romans,"
"His In Joyous Experience, Paul's Epistle to the Philippians," "His Sure Return,"
"His In A Life Of Prayer."

"I will dwell in them, and walk in them"

Second Edition
(7th Thousand)

CHICAGO
The Bible Institute Colportage Association
843-845 North Wells Street

By the Same Author

"HIS SALVATION"
As Set Forth
In The Book of Romans

"This book ought to be on every study table."
—*Bible Witness.*

160 Pages: Paper, 60c; Cloth, $1.00

"HIS IN JOYOUS EXPERIENCE"
Paul's Epistle to the Philippians

"Best devotional book I have seen in many a day."
—*Adult Bible Teacher.*

96 Pages: Paper, 50c; Cloth, 75c

"HIS SURE RETURN"
The Proof, Purpose, Period, Portents, Prospect
of Christ's Coming Again

"Just what is needed. I think it will become more popular than 'Jesus Is Coming.'" —*A. C. Gaebelein.*

84 Pages: Artistic Cover, 25c

"HIS IN A LIFE OF PRAYER"
The Privilege of a Prayer-Life

"One of the finest of the wheat in spiritual literature of today. This great message should be placed into the hands of every Christian leader."
—*Theodore M. Hofmeister, D.D., L.L.D.*
Pres., The Baptist Evangelical Bureau.

96 Pages: Paper, 50c; Cloth, 75c

The price of *this* book is: Paper, 50c; Cloth, 75c.

Copyright, 1928, by
Norman B. Harrison

Printed in the United States of America.

CONTENTS

THE APPROACH

The Highest Quest of the Human Heart 5

CHAPTER I

God's Presence Among His People 9

CHAPTER II

His Promised Inner Presence 19

CHAPTER III

His Incoming—Our Salvation 24

CHAPTER IV

His Indwelling—Our Sanctification 37

CHAPTER V

His Inworking—Our Service 51

CHAPTER VI

His Infilling—Our Overflowing 69

CHAPTER VII

Our Response to His Indwelling 82

THE APPEAL

The Practice of His Presence 92

THE APPROACH

THE HIGHEST QUEST OF THE HUMAN HEART

"I beseech Thee, show me Thy glory"—Ex. 33:18.

There is in the heart of man an insistent hunger. He may refuse it. He may repress it. Yet it persists. Despite his every effort to ignore it, or stifle it, still it speaks up. It is the hunger after God.

The fact that man has this hungering after God, unshared by any creature round about him, is an incontestable declaration as to man's past descent, present duty, and future destiny. It betokens that he came from God, goes to God, and must now "live, and move, and have his being" in God.

As St. Augustine expressed it, out of a very personal experience of being far removed from God in sin: "Thou has made us for Thyself, and our heart is restless until it rests in Thee." Again, the Westminster divines embodied this fact in their first, fundamental statement: "The chief end of man is to glorify God and to enjoy Him forever."

The Cry of the Heart

Paul on Mars Hill, surveying the multiplicity of gods surrounding him, the creations of Grecian culture, sensed the crying out of the heart of the pagan world. As he stood there he contemplated their pitiful display of ignorant, idolatrous aspiration after deity. He perceived that in this they were but voicing the universal cry of the heart of man. More by far than a mere theological dogma as to God's existence; rather, an inner urge that men "seek the Lord, if haply they might feel after Him and find Him."

Then Paul espied an image with the telltale inscription, "To the Unknown God." To him this spoke of still deeper depths of hungering, voiced in the limitations of confessed ignorance—ignorance that presented a plight the more pitiable because set in the framework of the world's highest intellectual attainments. Taking as his text this revelation of a quest unsatisfied, the Apostle of the Christian faith

brought to the Athenians the glad word that the "Unknown God," after whom they groped, was known to him, had revealed Himself to men, and was knowable for the seeking.

Matching the heart-cry of an ignorant heathen world is the recurrent hunger of those who have tasted, little or much, of the goodness of the living God. Knowing Him, there is a longing to know Him yet more. Shut out from His fellowship, deprived of the privilege of worship, as the exiled David found himself, the heart aspires after Him:

> "As the heart panteth after the water brooks so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" (Ps. 42:1,2).

The Answer of God

As in nature God has provided an answer to every need of the body He has given us, so in grace for the needs of the soul. He gave us a hungering for Himself only that He might satisfy it. Whensoever the heart cries, with Moses: "I beseech Thee, show me Thy glory," He has His all-sufficient answer at hand.

What is the glory of God? What but His essential excellence in manifestation? This glory, this excellence, that which God really is, man was meant to share and show forth in his own being and experience. In its progressive manifestation, then, "glory" tells the story of redemption. There is no truer key to revelation than the successive unfoldings of divine glory.

1—The Glory Bestowed—Man in Creation. God, in counsel, determined to create man by bestowing upon him His essence of being: "And God said, Let us make man in Our image, after Our likeness, and let them have dominion," etc. (Gen. 1:26). Of man, thus created, we read, "For thou hast made him a little lower than the angels, and hast crowned him with GLORY and honour."

2—The Glory Lost—Man Fallen in Sin. Man's conscious nakedness, coming as a consequence of his fall into sin (Gen. 3:7), is the loss of the divine glory with which he was endowed and clothed in creation. Stripped of his native glory he slinks from God's presence (Gen. 3:8-10) and is driven from His garden (Gen. 3:24).

3—The Glory Glimpsed—The Old Testament. Throughout the Old Testament God's glory is glimpsed by man, seen in such ways and under such conditions as foretoken its fuller manifestation under a more perfect covenant.

4—The Glory Manifested—The Gospels. Heralded with glory (Lu. 2:9, 14), of Christ's presence among men we read: "We beheld His glory, the glory of the only begotten of the Father" (John 1:14). As the sum of His life-work He says to the Father: "I have glorified Thee on the earth" (John 17:4). Glory is the intent and content of the Son's earthly stay.

5—The Glory Experienced—The Acts. This experience Jesus promised His disciples upon His departure. For it He bade them tarry (Acts 1:4). On the day of Pentecost the gift of glory, the Holy Spirit sent from the Father, became theirs (Acts 2). Henceforth the Shekinah glory lived, moved and wrought in their midst.

6—The Glory Expressed—The Epistles. The life of a man to whom the glory of God is restored, in whom He dwells and walks (2 Cor. 6:16), such is the life expounded in the Epistles. The appeal for this life is to "glorify God in your body" (1 Cor. 6:19, 20).

7—The Glory Enthroned—The Revelation. The Book of God does not close until He is pictured at the center of a state of society of which His glory is the light, a light in which the nations walk and to which they contribute whatever of glory and honour they possess, a society free from all that is unworthy or unclean (Rev. 21: 23-27).

The Only Antidote

In this unfolding program, now so largely fulfilled, so certain of complete accomplishment, we are in the crucial stage, that of expressing His experienced glory. Surrounded as we are by a vast society that knows Him not, herein lies our chief duty—to know, to experience, to rightly express Him. Men do not see miracles today, nor any direct manifestation of God. Why? *We are His miracle for our day.* His glory resident in us, His expres-

sion of Himself He is purposely limiting to His redeemed.

We have fallen upon days of gross materialism. To men the world of things is the only real world. Out of this miasmic swamp of materialism is springing every imaginable evil. Men doubt their divine origin and destiny. They deny the very existence of God. They call into question His every revelation of Himself. In consequence, they acknowledge no moral or spiritual accountability. The thought of animal-origin engenders animal-ethics. These ideas, lodged in the mind, germinate and multiply their kind. We are sowing the wind and reaping the whirlwind.

For this age of ours the one and only antidote is a Spirit-filled life, a follower of Christ who has experienced the Supernatural and is expressing Him through the avenues of his every-day expressional life. There is no other remedy. Argument will not answer; mere reasoning will not turn the mind of men in these matters. Nor has invective any power to beget faith. Not even the spoken truth, unsupported by the demonstration of living reality, will suffice to uproot unbelief. Only God Himself, God in human life, can meet the seriousness of self-blinded doubt. Only a life supernaturally indwelt, supernaturally transformed, supernaturally radiant, can suffice. He Himself in us—He is the answer. To such a life we are gloriously called.

The Secret of Guidance

"As many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14). When once we know Him the heart mounts higher, yea becomes bolder, in its desire to know His mind and will for every personal interest. This is, indeed, the intent of His Indwelling—a Spirit-illuminated, Spirit-led life. The reward of habitually responding to His Indwelling is that we are rendered sensitive to the Spirit's leading; whether through His Word, illuminating it as we read; through prayer, prompting His mind in us; or through His hand of providence in our affairs. For the living of such a life, a true blending of the divine and the human, as we do our part we will find Him faithful in His. Such a life is not only possible to us, it is our supreme duty and privilege.

CHAPTER I

GOD'S PRESENCE AMONG HIS PEOPLE

"My presence shall go with thee"—Ex. 33:14.

The hungering of the human heart after God—how shall it be met? By man's seeking after God, if haply he may find Him? Or by God's own gracious moving toward man in self-revelation? The first method, as man has pursued it, gives us the religions of the world. Of these the showing made by the cultured Athenians on Mars Hill is a fair sample. The second has produced the Christian faith, with its note of certainty and experience of reality.

That this latter method alone has the promise of producing satisfying results should, from the very premises in the case, be evident to all. That it has brought life and immortality to those who walk in its light, in the restoration of God to man and man to God, in mutual, indissoluble fellowship—this is a matter of record and experience.

The first chapter of man's spiritual history closed disastrously. It ended with man's relationship to God completely severed. The story is familiar: the simple test of allegiance which, if met on man's part, would have sealed to him the fellowship of God in perpetuity. But in the test he failed, doubtless little considering that in the act of disloyalty and disobedience he was forever renouncing the right and the power to fellowship with a holy God. That God so regarded it is evident from the scene's solemn conclusion: "So He drove out the man." There are two reasons why that severance, once effected, should continue:

1—God's Holiness. In the presence of God the seraphim, unfallen and therefore unabashed by His holiness, nevertheless fall down upon their faces, as they cry "Holy, holy, holy, is the Lord of hosts" (Isa. 6:3). The smoke-filled house further betokens His unapproachableness (vs. 4). And man, merely glimpsing the glory, cries out:

> "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts" (Isa. 6:5).

The sadness of the situation is in the fact that man seldom sees, even dimly, the holiness of God, and continues blindly unconscious of the awful chasm of separation.

2—MAN'S SINFULNESS. "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9). Sin has left man in a state of ignorance of himself, with a peculiar incapacity for understanding himself and the forces at work in his life. The Bible is of supreme value in this regard, that it reveals man to himself, with utmost frankness and truthfulness, as is true of no other book. Our Saviour, impelled in His coming to earth by a compassionate love for man, nevertheless takes occasion to castigate him in the most scathing terms:

> "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man" (Mark 7:21-23).

Yonder is God, in unalterable holiness; here is man, in unchanging sinfulness: between the two, lodged in their very natures, a great gulf is fixed. God cannot bridge the gulf by any diminution of His holiness, thereby to accept man in his sinfulness; man, leopardlike, cannot change his spots. The situation seems hopeless.

"But God"—the thrill of knowing that God will not leave the situation thus! Rich in mercy, equally rich in resource, His great love finds a way. Prophetic of what His love will do is that scene upon Mt. Sinai when the just demands of law are counterpoised by grace and mercy:

> "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin" (Ex. 34:5-7).

And although the people had just then demonstrated their ill-desert by descending to the depths of idolatry, Moses, encouraged by these gracious words, makes bold to petition the Lord for His presence among them:

> "And Moses made haste, and bowed his head toward the earth, and worshipped. And he said, If now I have found grace in Thy sight, O Lord, let my Lord, I pray Thee, go among us" (Ex. 34:8, 9).

I—His Revealed Presence

A full study of the progressive revelation of His presence with His people discloses three distinct stages:

1—In Old Testament Experiences. Abel, so closely following the debacle of the Fall, knew the way to restored fellowship with God, made use of it in a blood sacrifice, and "obtained witness that he was righteous."

Enoch enjoyed a remarkably intimate experience of God's presence. He "walked with God." And he so "pleased God" that God was unwilling he should suffer sin's penalty of death. God "took him" into His heavenly home in unbroken fellowship.

Abraham's life is the unfolding of God's gracious purposes in, and presence with, a man whom He has sovereignly called into covenant relation with Himself. Leaving his native country and kindred at the divine bidding, he learns the lessons of faith and trust, of obedience and confidence. The Lord meets him, converses with him, binds Himself to him and his posterity with solemn oath, and that in perpetuity. The fellowship develops into such intimacy that he comes to be known as the "Friend of God."

Jacob, least deserving of the divine presence, deceiver and supplanter that he was, is met as he fares forth into life's adventure by the Lord appearing to him, reassuring him, promising to him His presence and prospering:

> "And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not" (Gen. 28:15, 16).

Joseph, sinned against by his brethren and sold into slavery, is nevertheless sustained by an unseen hand. In the house of Potiphar it is said of him: "And the Lord was with Joseph . . . And his master saw that the Lord was with him." Falsely accused, as was Another greater than he, and cast into prison, the record is: "But the Lord was with Joseph, and showed him mercy and gave him favour." And when the sceptre of power is placed in his hand, that presence is with him in wisdom and prospering.

Moses, coming from the wilderness, is given the needed lesson of the Lord's presence, not only with him personally as leader, assured in the words, "Certainly I will be with thee" (Ex. 3:12), but also with the people whose cause he is being called to espouse. The burning bush, burning yet unconsumed, a phenomenon Moses could never forget, is a picture of the indestructibleness of God's people, however severe their trials, by virtue of His presence in their midst. (The same indestructibleness attaches to the Church by virtue of the Lord's presence—Rev. 1:10-18.)

This brings us to a new development in the vouchsafed presence of God: not merely with individuals, but with a company whom He chooses to call His people. And they are His, not merely because He calls them such; He makes them such in all reality—He redeems them. And once He has redeemed them to Himself, He comes and claims them for Himself by His living presence in their midst. The Passover of Exodus 12 is followed immediately by the Presence of Exodus 13:

> "And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people" (Ex. 13:21, 22).

This is something new. Henceforth in all their journeyings they are not to go alone. His presence in their midst unifies them, leads them and guides them.

Yet they narrowly escape the withdrawal of His presence, threatened through the grievous sin of the golden calf and averted only by "grace" extended through Moses' intercession. To the Lord's declaration, "For I will not go up in the midst of thee; for thou art a stiff-necked people," Moses makes his plea for "grace" and receives the gracious assurance: "My presence shall go with thee."

And now, with the giving of the Tabernacle the Presence becomes a settled, covenanted reality. By its gracious provisions of approach each individual may free himself from the barriers of sin and enter into assured fellowship with his God, in the way of His appointing. What a great day for Israel when the Tabernacle was finally set up, embodying God's every requirement as to sinful man's

access unto Himself, and the Shekinah glory of His vouchsafed presence among His people came and filled the house (Ex. 40:33-38). Glorious as far as it went, but only a type of what we of the New Covenant were to experience in surpassing reality.

2—In the Person of the Lord Jesus Christ. Jesus' virgin-birth is declared to be in fulfillment of the promise: "Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel" (Isa. 7:14); and Matthew adds, "which being interpreted is, God with us" (Matt. 1:23). The Old Testament experiences of His presence among His people are but anticipations of the day when He becomes incarnate, dwelling among them in human form. The Shekinah glory finds its antetype in His blessed person:

> "And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth" (John 1:14).

The Greek word for "dwelt" is "tabernacled." All the meaning and intent of the Tabernacle as the meeting-place of God and man find their fulfillment in the person and presence of His Son. Never out of most intimate communion with His Father, nay, the Father was "abiding" in Him; yet always in close fellowship with man. He was the true temple; in Him God dwelt among men.

3—In the Transition from "With" to "In." The first step is coextensive with Old Testament revelation and experience of God. The second step takes us through the Gospels, the record of "God manifest in the flesh." And now the third step carries us on into the Acts and Epistles, wherein the life of the believer is set forth, historically and doctrinally, as indwelt by the very presence of God.

Our Lord Jesus, upon the eve of His death and subsequent departure to the Father, pointed His disciples forward to this step. Speaking of sending the Holy Spirit, He said: "For He dwelleth with you, and shall be in you."

And Paul directs the attention of believers to the fact that this indwelling, the goal to which God was looking forward in Old Testament days, is now realized in them: "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people" (2 Cor. 6:16).

As this step brings us to the very heart of our theme, the inner experience of God which is the gracious possession and privilege of every believer, we forbear to comment further at this time. Since, however, we have now come for the first time to distinctively Christian ground, God's perfect sin-remedy, we must ask ourselves what has taken place that a sin-hating God, who drove the sinner from His presence, would, or could, take up His abode in man. The answer plunges us into the very heart of Christian doctrine.

II—Our Union With Him

Following the fact that Christ *died for us*, and preparatory to His coming to *live in us*, the most far-reaching change possible in our position before God has taken place —something that completely alters His way of looking upon us and of dealing with us. He no longer sees us as sinners because He sees us "in Him."

Our being "in Him" must ever and always precede His being "in us." In ourselves we are alienated from Him, something foreign to Him in nature as well as practice; in Him we are a part of Him, something akin to Him, such as He can claim as His very own, move into and rejoice over. Expounding this to His followers, Jesus said, "Abide in Me, and I in you," indicating this sequence:

1—Our Position in Him—"Ye in Me."

2—Our Possession of Him—"I in You."

The entire *modus operandi* of the Christian faith is wrapped up in these two supersignificant phrases. We simply *must* ponder them, pray over them, make their meaning our own, as the gateway to the understanding and experiencing of things Christian.

Our New Position Is the Key to Christian Doctrine. "In Christ" is the dominant note in the symphony of redemption. It is a *sine qua non*—that without which no Christian life is possible. "Apart from Me ye can *do* nothing" because apart from Him we *are* nothing. Lacking in life and laden with sin, we are and ever must be. But "in Him," engrafted into Christ, as branches of the Vine, we have His nature and life; we participate in His

position; we cease to have a separate existence, are incorporated into His very being and must forevermore be identified with Him.

This was made possible only by a blessed interchange of position. He took our place that we might take His. He became the Son of Man that we might become sons of God. He partook of our flesh-and-blood natures that we might become "partakers of the divine nature." He was made "sin for us" that we might be made the "righteousness of God in Him."

It is evident that our union with Him is reciprocal in its operation—a give and take. By virtue of our position "in Him," He gives us all that He has of life (which is eternal), of holiness, of riches, of acceptance with the Father. And He takes from us all that we have of sin, of condemnation and death, of poverty and misery. As Luther puts it:

> "All that Christ has now becomes the property of the believing soul; all that the soul has becomes the property of Christ. Christ possesses every blessing and eternal salvation; they are henceforth the property of the soul. The soul possesses every vice and sin; they become henceforth the property of Christ."

Thus the great Christian doctrines—Justification, Sanctification, Adoption, Security, Fruitfulness in Service—rest in and grow out of the fact that we are "in Him."

Our Possession Is the Key to Christian Experience. What our being "in Him" makes possible to us, nay, reckons to us as ours, His coming to be "in us" makes actual, works out in us, ingrains into our character and conduct. He only is pure; He alone in us can produce purity of life. He only is holy; He alone in us can make holiness an attribute of human life. He only is faithful; He alone in us can make us faithful. Christian life is not the imitation of Christ—that were impossible; but His implantation, to the end that He may reproduce Himself in us—the *out*living of an *in*living Christ.

The vine secures its own type of life in the branches—no attempt to mould or shape the fruit to a set pattern. The life inherent in the vine suffices to reproduce itself in each minute characteristic. Just so with Christ in us; He is

urgent that we "abide" in Him, for our loyalty to His indwelling presence is the key to a true Christian experience —Christ realized in character and conduct.

In our Position in Him we are made manifest to God; we are holy and complete *in Him*. In our Possession of Him He is manifest to men; He lives out His life *through us*. As we are accepted in Him, so may He be magnified in us.

III—Seven Satisfying Relationships

Restored to full favor as His people, it remains for us to gather from the whole range of revelation the mighty spiritual uplift, inspiration and encouragement that are ours in and through the various relationships into which our covenant God is pleased to admit us.

In linguistic usage the preposition, the smallest of words, indicates the relationship existing between two objects or persons. As the relationship changes, the preposition changes. For example, a book with reference to a table. Now the book is *above* the table; now it is *on, in, under* the table; now it is removed *from* the table.

As we search the Scriptures for their reassuring statements of the relationships He is pleased to sustain toward us, let us not fail to remind ourselves that we are the sinners who, by nature as well as by practice, deserved perpetual banishment from His presence. What we *were* and what we *are*—herein lies the great contrast that exalts His glorious grace. Our search rewards us with the following:

1—He Is With Us.

> "Fear thou not; for I am with thee: be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee: yea, I will uphold thee with the right hand of My righteousness" (Isa. 41:10).
>
> "And lo, I am with you all the days, even unto the end of the age" (Matt. 28:20, R. V. Margin).

He who hath said, "I will never leave thee, nor forsake thee," is *with* us all the days, in all situations, under all circumstances, with the greater yearning and the more tender solicitude as He sees us pressed with burdens, perplexed with personal problems, or shrinking from impending evil. Lo, I—all authority Mine—am—with—you.

2—He Is Above Us.

"Know therefore this day, and consider it in thine heart, that the Lord He is God in Heaven above, and upon the earth beneath: there is none else" (Deut. 4:39).

"Which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph. 1:20,21).

And He is there, above, with a gracious purpose on our behalf—"now to appear in the presence of God for us." However high and strong our spiritual enemies may seem to be, He is above them all, in person, in position, in power. He is there, caring for us—1 Pet. 5:7. (Read Psalm 121.)

3—He Is Beneath Us.

"The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33:27).

When, as we say, the bottom seems to be falling out of everything, it is only that we may cease to trust in *things* and settle down into the security of everlasting arms that are there, always there, to receive us. The new experience of Him more than repays. Child of His love, tense almost to tears, cease to struggle and nestle down in the strength of His arms. They *are* beneath.

4—He Is Before Us.

"And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people" (Ex. 13:21, 22).

"And when He putteth forth His own sheep, He goeth before them, and the sheep follow Him: for they know His voice" (John 10:4).

Are we confronted with untried experiences from which we shrink with foreboding? Must our feet take a pathway strewn with thorns or jagged stones? What comfort to know that His blessed feet have found and felt them first, for He goeth before. (Meditate anew on Psalm 23.)

5—He Is Behind Us.

"And the Angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them" (Ex. 14:19).

"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever" (Ps. 23:6).

Does the enemy, in subtlety, steal upon us from behind, there is our faithful God, interposing His own presence between us and the impending peril. What we cannot see, He sees. If as Shepherd He goes before, as "Goodness" and "Mercy" He goes behind. He leaves no room for want or fear.

6—He Is Around Us.

"The angel of the Lord encampeth round about them that fear Him, and delivereth them" (Ps. 34:7).

"As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even forever" (Ps. 125:2).

We are told that "The name of the Lord is a strong tower: the righteous runneth into it, and is safe" (Prov. 18:10). Abiding in Him we have the strong walls of a fortress completely around us. And even more than the fortress is the peace which He instills into the heart of him who there takes refuge. When we refuse to worry, bringing every interest into the citadel of prayer, He promises that His peace, passing all understanding, shall guard, stand sentinel, like a cordon of soldiers, around the heart and mind, refusing entrance to every would-be intruder. Truly there is no God like our God.

"Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about. Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart" (Ps. 32:10, 11).

7—He Is Within Us.

"It is no longer I that live but Christ that liveth in me" (Gal. 2:20, R. V.).

Of all associations short of glory this is the superlative. That the Son of God should come, by His Spirit, to live within the human breast, in union with our spirit—this staggers the intellect to comprehend. Yet how it satisfies the hunger of the heart!

The fact that He dwells within, so well-nigh unbelievable, with the gracious purposes enfolded in that abiding Presence—all this is the entrancing story that awaits the telling. May the Spirit Himself persuade us of its truth and lead us into its experienced reality.

CHAPTER II

HIS PROMISED INNER PRESENCE

"He dwelleth with you, and shall be in you"—John 14:17.

It is a far cry from the hopeless situation of man outside the Garden of Eden, the entrance guarded against his return, and the gracious promise of the divine presence, not merely *with* man but actually *within* him.

The words of our Lord mark a distinct step in advance in the development of the divine program of redemption. He has been to another garden, Gethsemane, there to retrace the First Adam's sinful steps of self-seeking, with resolute refusal brushing aside all suggestion that He spare Himself the suffering of Golgotha. "Not My will, but Thine be done"—with these words, a victor over self and Satan, the Son of God took the path to Pilate's judgment hall, there to be passed by mock justice on to Calvary's hill. Bearing His cross, as though He were the chief of sinners, He suffers Himself to be crucified in the company of malefactors, counted accursed FOR US. "For it is written, Cursed is everyone that hangeth on a tree," suspended between heaven and earth, outcast of both, acceptable to neither. But now, from the Cross comes the triumphant cry: "It is finished." The Son of God is victor; He has become the Saviour. "Finished," complete, is the work which Immanuel came into the world to accomplish. In His person, the God-Man, God and man have met. In His work the barrier of sin has been broken down; sin's power to separate is a thing of the past; man and God are again in communion.

But, are they? Potentially, yes; actually, no. Objectively, He has met sin's penalty for us; subjectively, sin's power remains in us. Jesus is but Immanuel—God *with* us; He must be supplanted by the Spirit—God *within* us. Jesus did a work *for* us; it must be supplemented by the Spirit's work *in* us.

Hence Jesus' words, which are worthy of careful weighing:

> "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you" (John 16:7).

In these words Jesus deliberately placed limitations upon His own ministry—limitations that require its augmentation by the ministry of the Spirit. Jesus' promise that He, the Spirit, would come to be in us, that He would dwell perpetually with us as an inner presence, with the assurance that His coming thus to indwell us would prove greatly to our advantage and spiritual profit—this, "the truth" our Lord Jesus seeks so sincerely to impress upon us on the eve of His departure, is the heart and soul of the message unfolded in the subsequent pages of *His Indwelling Presence.*

That in the wisdom and plan of God the Holy Spirit should come to live in us and what this means for Him and for us, we must now proceed to consider.

I—His Condescension

The Spirit is taking up His abode with men. According to the terms of the proposal, what was occasional in the Old Testament, what was individual in the life of our Lord, is now to be universal with all believers. There is to be no withholding, and no respect of persons: "He . . . shall be in you."

For the Spirit as for the Son, this involves the same condescension of leaving the heavenly home and circle of fellowship. As the Son "came forth," was "sent forth," from the Father, so now must the Spirit suffer the same deprivation of position in glory (see John 16:28; 15:26; Gal. 4:4,6). As during the Incarnation the Son was resident upon earth, in like manner during the dispensation of the Spirit He has accepted the earth as His residence. As by virtue of the Son's absence for the accomplishing of redemption, in a very real sense there were but two persons of the Godhead in heaven, so, likewise, during the

present absence of the Spirit, and in just as true a sense. What it meant to both Son and Spirit to leave the Glory to become earth-dwellers, who of men can apprehend!

But for the Spirit there are elements of condescension that would seem to surpass that involved for the Son (barring, shall we say, the humiliation of the Cross). Of the Father's sending Him into the world the Son rejoiced to say, "A body hast Thou prepared Me." It was a pure, holy, sinless body that He was given to inhabit. Since the Son "came not to call the righteous but sinners," in all who heed His call, the vilest, the most degraded, even the murderer and the harlot—in all such, when once accepted of the Father in His abounding grace, it is the province of the Spirit to take up an abiding residence. When we contemplate the sin to which believers cling, the passions indulged, the unchaste thoughts entertained, the envies, jealousies, hatreds, all of which are unspeakably repugnant to His holiness, yet from which He cannot withdraw or disassociate Himself, since He has come in to "abide"—when we view the picture, so capable of many more distressing details, what shall we say of the Spirit's condescension, during the blessed dispensation now ours, in coming to indwell us, to claim us for Himself and to make us fit for His presence forever.

II—Our Benefaction

"It is expedient for you that I go away . . . If I depart I will send Him unto you." What is the benefaction that this departure of Jesus, only to send us the Spirit, brings to us? Jesus our Lord assures us that this advance step in the divine program is of tremendous import to us. Wherein does it consist?

The Spirit becomes a personal possession—personal to each one. This could never be true of relationship to Jesus. He was an historical person, who was born, lived, spoke, wrought, moved about, in places definitely capable of designation. If a person were in the place where He was, he might enjoy His presence; otherwise he was deprived of it. The Apostles were chosen to be "with Him."

To respond to His call, that they might hear His teaching, see His mighty works, come to know Him, be His witnesses, they must needs leave their homes and occupation and become itinerant with Him. Only some artificial, monkish mode of life could continuously adapt itself to such conditions.

But the Spirit does not call us to be with Him; He comes to be "with us." Wherever we live our lives, there He is, adapting Himself to the circumstances surrounding His beloved. Hence there is no Mecca for the Christian faith, no sacred shrine, no foregathering to find Him whom believers worship and serve. Though they be scattered to the ends of the earth, He is with them, dwelling in them, walking in them, the living Christ by His Spirit their intimate, personal possession.

But more; this indwelling Spirit, one with our spirit, is more than a presence with us. He is a moulding, transforming power. To the end of Jesus' ministry, taught of Him though they were, His followers, even His intimates, remained unstable, cowardly and undependable: His was but an influence without. When, however, the Spirit was come, these same men became at once the embodiment of fidelity, courage and conviction. True, Jesus had left them, but His Spirit within made them as new men. So does He desire to work in every believer.

All self-effort toward transformation of character is futile. The vile pictures hung upon the walls of memory by indulgence in illicit imaginations, in obscenity, in habits of profligacy; the remorse that lingers from animosities, jealousies, ugly self-seekings—how have men sought in vain to purge their souls of these; how many suicides tell the tale of hopeless effort to be free from their relentless lashings. No, it is only the Holy Spirit of God who, coming into the life, can impart purity of mind and holiness of heart, where sin had wrought its havoc. To set sin's captive free—this He has power to do; this He delights to do.

III—The Exhortation

There is but one exhortation that befits our so great benefaction from His so great condescension. It is that we respond with a glad, joyous, ceaseless "Thank you." We are accustomed to return such thanks for benefits received at the hands of friends; how much more for this from Him.

A very close friend in Christ, who has entered into the intimate things of the Spirit, we have frequently heard in prayer making thankful acknowledgment of this unspeakable blessing, thanking and praising Him for giving the Holy Spirit, pouring out the most genuine gratitude for His coming as a personal presence to indwell the heart. We could not but feel that such thanksgiving, beyond the honoring of the Spirit through this recognition of His presence, became a real forward-looking means of grace and growth.

Then we began to consider how many Christians we knew who have the habit of giving praise and thanks for this, the supreme benefit of the believer's life, that He, the Holy Spirit of God and of Christ, has come in, never to leave us, but to abide forever. We were surprised to discover the almost utter absence of such habit among our friends. He has come in! In utmost appreciation of a benefit so confessedly beyond compute let us learn to say a daily "Thank you."

CHAPTER III

HIS INCOMING—OUR SALVATION

"Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear"—Acts 2:33.

As Jesus drew toward the close of His ministry, conscious that He had accomplished His mission, able to say to His Father, "I have finished the work which Thou gavest Me to do," then it was that He began to speak definitely and expectantly of Another coming to take His place in the world. Very evidently He could not "come" until Jesus' work was finished. There must be a completed Salvation; then He would come to carry it on—carry it *on* by carrying it *in*, into the personal lives of men, to the meeting of their inmost, utmost need.

So Luke refers to his Gospel as a narrative "of all that Jesus began both to do and teach, until the day in which He was taken up" (Acts 1:1,2), the Book of Acts being an account of its continuance by the Holy Spirit from the day of His coming down according to promise.

To see clearly the place of the Spirit in the plan of Salvation, we must see the relation of His coming to both the coming and going of the Son. Of the coming of the two the very same language is used, indicating a closely correlated purpose. The Father "sent" the Son to be the Saviour (John 3:17; 5:37; 6:29; 7:28, 29; 8:42, etc.). Likewise the Spirit; He was "sent" by the Son (John 15:26; 16:7), also by and from the Father (John 14:26; 15:26). The Father "gave" the Son (Isa. 9:6; John 3:16, etc.). Likewise the Spirit; He was "given," He was "the gift" (Luke 11:13; John 14:16; Acts 2:38, etc.). (The word "come," or "came," is most frequent—**many references.**)

Again, the two gifts are timed to the unfolding of the Father's plan. Of the Son it is said, "When the fullness of the time was come, God sent forth His Son . . . to redeem . . . that we might receive the adoption of sons"

(Gal. 4:4,5). And when He had accomplished redemption, and men by believing upon Him could be brought as sons into His family, then "God sent forth the Spirit of His Son" (Gal. 4:6) to make this an experimental reality.

While Jesus was still with us, therefore, the giving of the Spirit was still future, both as an act of the Father and as an experience of believers. On one occasion John finds it needful, in recording the teaching of Jesus, to add the parenthetical explanation:

> "But this He spake of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified" (John 7:39).

When, however, the day of Pentecost had come, and believers experienced the gift of the Spirit, Peter makes explanation by tracing it to the fact that Jesus has been "by the right hand of God exalted" and has "received of the Father the promise of the Holy Ghost" (Acts 2:33). The set time for the sending of the Spirit had come.

Jesus had said to His followers: "Wait for the promise of the Father." While they waited, He went—went to the throne, there to claim the promise on their behalf.

"The promise of the Father." When? and to whom? Ah, we are being admitted into one of the mysteries of eternity. Back yonder, in the eternal counsels of redemption, the Father solemnly covenanted with the Son that if He would come and give Himself to redeem the race, He, the Father, would give eternal life to all who should believe upon Him (read again John 5 and 6). And more, He would give to all such the Holy Spirit as a personal, indwelling presence, to abide with them forever.

Has the Father ever broken His covenanted promise to His own Son? Has anyone ever believed upon Him and failed to receive eternal life? Such a thing is utterly impossible. The God of the universe is pledged to answer every man's faith with the gift of life (read again John 6:39, 40). Has anyone ever believed upon the Son and failed to receive the Spirit? Such a thing is utterly impossible. It is the covenanted "promise of the Father," the answer He is pledged to make to every man's faith in His Son. "Let God be true, but every man a liar."

I—His Incoming

What do the Scriptures tell us as to the Holy Spirit's coming—His Incoming, to dwell in believers? When does He come in? and why? We know just when the Son was "given," when He was "sent," historically, to be the Saviour of men. We know also when and on what conditions the Son comes, experimentally, into the lives of men. Do we know as much concerning the Holy Spirit? when, historically, He was "sent"? when, experimentally, He is "given" to any individual? On the authority of God's Word we do.

1—Historically and Dispensationally, He Was Given—Sent—on the Day of Pentecost.

Jesus makes the transition from His own ministry to the dispensation of the Spirit in the closing scene with His disciples, as recorded by Luke:

> "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:4, 5).

The set time for the sending of the Spirit was just at hand. They were to tarry for it, the appointed yearly feast in the Jewish calendar. Yet this particular year it was God's chosen time above all other years. For just as precisely as Jesus had died on the day of the annual Passover, and risen again the third day in fulfillment of the Feast of First Fruits, so was the Holy Spirit given in exact fulfillment of the Feast of Weeks, seven full weeks intervening, on the fiftieth day—therefore called "Pentecost."

The actual happening of the poured-out Spirit, Peter explained, as we have already noted, by the fact that Jesus had ascended to glory, had presented His finished work, had claimed and received for His followers "the promise of the Father," for which He bade them tarry. Henceforth believers are born into the riches, blessings and benefits of a fulfilled Feast of Pentecost—the Spirit "given" and "sent" in a sense never before true.

A noteworthy feature of the event, for our study, is the recorded fact: "They were ALL filled with the Holy Ghost." Was there not some one of the company that failed of the experience? No, not one. And why? Because the gift of the Spirit is in the covenant. If His giving were selective, due to something in one believer which another lacked, then we might expect one or more to be left out. But by covenant right every believer is as truly entitled to the gift of the Spirit as to the gift of eternal life. Hence

2—PERSONALLY AND INDIVIDUALLY, HE IS GIVEN—COMES IN—WHEN WE BELIEVE UPON THE SON.

"He that believeth on Me"—and with these words Jesus proceeds to depict an outflowing life of blessing, such as the Spirit alone can produce, a life He expected of every believer and of which the believer could fail only by repressing and restraining the Spirit (read John 7:37,38). Then follows the inspired notation: "But this spake He of the Spirit, which they that believe on Him should receive" (vs. 39). Believe—on the Son: receive—the Spirit. The one follows the other. When the dispensational progress, noted above, had removed the one limitation—"not yet"—then the receiving becomes the immediate sequel of believing.

> "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father" (Gal. 4:6).

Here is a specified reason—"because." What is the ground upon which God rests the sending forth of His Spirit into any individual's heart? It is simply that he has believed upon *the Son*, already "sent forth" to be the Saviour, and has become *a son*. God acknowledges the fact of faith by giving him the mark of sonship, the Holy Spirit. Addressing the body of believers in Galatia, Paul declares to them the fact that God HATH sent forth the Spirit into their hearts, indiscriminately—the perfect tense of a past, accomplished fact.

> "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5).

Appealing to common Christian experience Paul declares the Spirit is "given unto us," alone making possible the realization of the love of God in our hearts.

> "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His" (Rom. 8:9).

Paul is making it impossible for any believer to excuse a fleshly life by disclaiming to be "in the Spirit." Why, says he, if you haven't the Spirit you aren't a Christian at all. Here, as elsewhere, he appeals to the Spirit's presence in the believer as the fundamental fact of Christian life and experience. The Holy Spirit is the hallmark of the sons of God, His recognition and official stamp of genuine saving faith in His Son.

No one, since the Spirit was dispensationally given, has ever seen a believer who did not possess that Spirit. Such a person does not exist. It is an impossibility. God's immediate answer to saving faith is the giving of the Spirit in regenerating power and as an indwelling presence. Hence Peter's answer, on the Day of Pentecost, to the people who, seeing what had taken place, desired the same blessing for themselves. What could they do to receive the Spirit? Listen!

> "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:38, 39).

Note the two words, familiar to this discussion, "gift" and "promise." God's Spirit has become a gift, in which is enfolded the gift of eternal life; He is also the promise which our glorified Christ has "received of the Father" (Acts 2:33). The promise is for all, old and young, near and far; the gift to be received by repentance and faith in Jesus Christ, evidenced by the definite step of baptism as an outward sign and testimony. Do this and "Ye shall receive the gift of the Holy Ghost." Some three thousand, we read, responded, and as surely received the gift of the Spirit as the one hundred and twenty who were sharers in the spectacle of His original outpouring.

This is further proved and illustrated by the exceptional experience of disciples at Ephesus—Acts 19:1-7. Paul, coming to their company, questions the reality of their Christian standing: "Did ye receive the Holy Spirit when ye believed?" (Acts 19:2, R. V.). It then develops that they are not Christians at all; that they have not so much as heard of the Holy Spirit; Apollos had taught them only the ministry of John the Baptist, baptizing them as his disciples (vv. 2,3). When they were instructed to believe upon Christ Jesus (vs. 4) and "were baptized in the name of the Lord Jesus" (vs. 5), they too received the Spirit. They had met the simple condition of repentance and saving faith.

The longed-for experiences that unfold from the gracious purposes of the Spirit's indwelling presence may not as yet be ours, but His initial Incoming, key to all else, is an accomplished fact. Because we have believed upon His Son, God HAS sent forth the Spirit of His Son into our hearts.

II—Our Salvation

A complete presentation of the plan and operation of Salvation involves the combined ministry of Father, Son, and Spirit. That no one could be saved apart from the work of the Spirit should be self-evident. "By the grace of God He (Christ) tasted death for every man." Yet every man is not saved. Why? The answer lies in the work of the Spirit, who supplements and applies the work of the Son. The unsaved have not made room for Him in their lives.

What Christ did *for* us, the Spirit does *in* us. His is a personal application of the potencies of saving grace. To accomplish this He in-comes us. A complete survey of the Spirit's work in securing our salvation yields the following:

1—He Convicts.

> "And when He is come, He will reprove the world of sin, and of righteousness, and of judgment: Of sin, be-because they believe not on Me; of righteousness, because I go to My Father, and ye see Me no more; of judgment, because the prince of this world is judged" (John 16:8-11).

"When He is come." "Come" is one of the three great words of the dispensation of the Spirit—"come" because He is "sent" and "given." But where has He come? He has come *in*. He was always in the world, but now His base of operations is the heart of the believer—"by His Spirit in the inner man."

From this His chosen home-base He convicts the unbelieving world "of sin, of righteousness, and of judgment." Not in general, but specifically with reference to the saving work of Christ. The Spirit's work rests upon the Son's work. Not sin in general, though He has much to say of this, but the sin of not believing upon Him. The sin of excluding Him precludes the remedy for all sin. Righteousness—where is it to be found? Him whom men adjudged a sinner, God has declared righteous in that He has received Him back into His presence. Judgment? In the death and victorious resurrection of our Lord, judgment was passed upon "the prince of this world." All who continue to serve him are living under a condemned system and must meet the same ultimate judgment.

On the day of Pentecost, when the Spirit had come, Peter's message centered wholly in the person and work of Christ; the Spirit used it to convict the hearts of hearers. "Now when they heard this, they were pricked in their heart." Whenever Christ is preached, the hearts into which the Spirit has come, realizing His purpose to convict, should give themselves to believing, expectant prayer, to the end that His work be unhindered.

2—He Regenerates.

> "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5).
>
> "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Tit. 3:5).

The new birth is peculiarly the office of the Spirit in Salvation. Like begets like. To enter His kingdom we must have a nature suited to life in the kingdom. This the Spirit imparts. "The water of regeneration." Regen-

eration is the act of the Spirit whereby He cleanses away the corruption of death, the state common to all sin, by quickening us with His own newness of life. "Water" also refers to the Spirit's instrument in this work—the Word. "Now ye are clean through the word which I have spoken unto you" (John 15:3; see also Eph. 5:26). Through the gracious words of our Lord to the sin-laden woman of Samaria the Spirit caused her not only to drink but also to experience a satisfying fountain within her hitherto thirsty soul.

> "Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: but whosoever shall drink of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:13, 14).

3—He Anoints.

> "Now He which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts" (2 Cor. 1:21, 22).

While water is the symbol of the Spirit's *work* in cleansing and quickening, oil is the symbol of *Him*self, in living presence. The oil in the candlestick emblemizes Him who, incoming, begets the abiding life. Thus, while He cleanses with new life, He anoints with Himself.

"Hath anointed us," the perfect tense of an accomplished fact. So also John: "But ye HAVE an unction from the Holy One, and ye know all things" (1 John 2:20). So always in the New Testament. Were we not anointed we could not qualify as "priests unto God." His Anointing—the Holy Spirit—"abides in us" in a wonderful teaching ministry (1 John 2:27). Through Him we are endowed with the mind of Christ, that we may know the things that are freely given to us of God. The anointing, then, is the Incoming of the Spirit, in abiding presence. Hence the uniform appeal of the epistles to the ever-existent fact, ignorance of which is inexcusable, recognition of which begets a devoted life:

> "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body" (1 Cor. 6:19, 20, R.V.).

4—He Baptizes.

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (1 Cor. 12:13).

Baptism with the Spirit is doubtless more misunderstood and misrepresented than any other phase of the Spirit's work, largely due to failure to adhere to the terms of Scripture. Baptism is an initial rite. It betokens our standing in the Christian life. It is therefore related to our salvation, as distinguishable from both sanctification and service.

In the experience of the first believers, they were bidden to wait for the promise of the Father (a dispensational necessity since Jesus was not yet glorified), with the assurance that they should be baptized with the Spirit not many days hence. The day of Pentecost came. The Spirit descended upon each believer. The Church had her birth. How? By each believer receiving the Spirit, being united to Christ by His Spirit, sharing in His life and sharing that life each with the other. Two things were effected: His mystical Body was formed and they were baptized into it.

Of their experience it is recorded that "They were all filled with the Holy Ghost." They all, through days of prayer and yieldedness of life, had met the conditions for being filled as well as baptized. This, however, is no warrant for concluding that the one is the same as the other or confusing the one with the other. Would to God that all who are baptized with the Spirit were also filled with the Spirit, and that at the very same time, as at Pentecost. How well it might be so! How seldom it is so!

That the two are different experiences is evident from the following: (1) Believers are told that we "all" are baptized, that it is a past experience, common to true believers. But this statement is made to the Corinthians, among whom the most sensual sins of the early Church had made their appearance. If baptism with the Spirit betokens an advanced experience in the Christian life, the sins of these Corinthians belied Paul's statement that we

"all" have entered into such a state. So also do the lives of the many believers down through the centuries. Since it is stated of all believers, irrespective of unworthiness of life and in spite of it, baptism of the Spirit must refer to POSITION, which we all have, complete in Him, rather than CONDITION, in which we continually come short.

(2) Believers are exhorted to "be filled," but never to "be baptized." We challenge any one to turn to the epistles, which contain the Spirit's instructions as to how the Christian life is to be lived, and find a single exhortation to be baptized with the Spirit, a single intimation that we have any duty in the matter, a single suggestion that it is still future in our experience. Such a reference does not exist. The reason is evident. Baptism with the Spirit takes place at the New Birth; is a sovereignly bestowed benefit, bringing us into the Body of Christ, into the family of God; has to do with salvation rather than any future experience of sanctification; is never in the realm of duty, but is something He sees to the instant we believe upon the Son. Instead of ever seeking the baptism with the Spirit (seeking the fullness of the Spirit is quite another matter) we should be ever thanking Him that He has thus baptized us into His Body.

5—HE SEALS.

> **"After that ye believed, ye were sealed with that Holy Spirit of promise" (Eph. 1:13).**
>
> **"The Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30).**

"Believed . . . sealed," and that by the "Spirit of promise," sent by the Father in fidelity to His promise to seal every one who believes upon His Son, that they may be made secure in the salvation into which He has brought them. In the administration of salvation the Trinity are engaged in a blessed co-operative work, ministering to the security of the saints. (Read again Ephesians 1:1-14). Said Jesus: "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand" (John 10:28,29). We are "given" by

the Father to the Son, and the Son gives to us life that is eternal. The Son is secure in His possession; we are secure in our possession—the Holy Spirit makes it doubly sure. Underneath is the hand of the Son; above is the hand of the Father: this supernatural hand-clasp is secure in the sealing of the Spirit. Do we question the security? The Spirit is Himself the seal. How can He fail?

There are at least three uses to which we put the seal, which embody this work of the Spirit in making our salvation secure to us, and to Him—for He has as much at stake as we. (1) The stamping of a document by an authorized official—in oriental lands the king used his signet ring—thus declaring that the transaction contained in the document was complete, settled, not to be undone, irrevocable. (2) The branding of property, such as cattle or logs, as the mark of ownership. Cattle may wander far and mingle freely upon the range, but the owner claims them and separates them by means of the brand in the body. In the great timber belts logs of many owners may mix in floating down stream, only to be separated into their respective booms in accordance with the brand upon them. (3) The sealing of a package or car for transportation, guaranteeing safe conveyance and delivery intact at destination.

In the above there is embodied a past, present, and future reference, which is most suggestive of the Spirit's far-reaching work in our salvation.

6—He "Earnests."

> "Which [that Holy Spirit of promise] is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory" (Eph. 1:14).

We may be permitted to coin the verb out of a desire to convey the Spirit's active interest in assuring to us, through His present ministry in our lives, the full and final benefits of salvation—in complete redemption. The Father has fulfilled His promise; the Spirit is prosecuting His present work in our hearts, in pledge and prospect of that glorious consummation.

The reference is to the practice, common today as of old, of an initial payment in making a purchase. Such

payment served both to bind the transaction and to pledge the final payment in full. As the "earnest" of such purpose, it was termed "earnest-money."

Even now we who "have the first-fruits of the Spirit," imperfect and incomplete though they be, find in them His solemn pledge of the day when He will leave nothing undone in carrying our salvation to completion—when He will possess His purchased possession in fully consummated redemption. Then we will have a body like unto His glorious body (Phil. 3:20,21); then we will be like Him, for we shall see Him as He is (1 John 3:2); then He will come to be glorified and wondered at in all His saints (2 Thess. 1:10); then He will present us to Himself devoid of spot, or wrinkle, or any such thing, but holy and without blemish (Eph. 5:27).

7—He Witnesses.

> "The Spirit Himself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ" (Rom. 8:16, 17).

We are not left to imagine that we are saved, to hope that we are saved, or even to make the claim for ourselves, all of which might be in the nature of presumption on our part. Instead, the blessed Spirit, on His part, takes up His abode in our hearts, there to bear witness that it is actually so. And His witness is true. In this He is but carrying out His own provision that "at the mouth of two or three witnesses shall every word be established." His Spirit unites with our spirit in the testimony that it is true. The third witness is His own Word which declares that we who have believed "have passed out of death into life" (John 5:24).

In scanning the Spirit's Incoming for our Salvation we detect a three-tense aspect which may be stated thus:

1—Through His REGENERATION work we have a PAST salvation, perfect in Him.

2—Through His SEALING work we have a PRESENT salvation, secured to us day by day, by the seal of His own presence.

3—Through His EARNEST work we have a FUTURE salvation, assured to us by His pre-payment.

By His WITNESSING within He continually imparts to all His work, past, present, future, a glorious sense of reality, by which we KNOW it to be so.

III—The Exhortation

Scripture has one grave warning as to our attitude toward the Spirit's purposed work for our salvation: "Ye do always resist the Holy Ghost" (Acts 7:51). Resisting the Spirit—this is the solemn explanation of why anyone is found in unbelief today. No one can remain unsaved except by withstanding the tender yearnings of the Holy Spirit.

Dear reader, if you are unsaved, this is the reason. Christ died for you—for you as much as for any person who was ever saved. The loving Spirit has many times called this fact to your attention, pressing it home to your heart; but you resisted Him. Change your attitude, cease to resist, and He will bring the Saviour of the world into your life to be your own personal Saviour. Consider well, hear and heed the appeal from the glory of Him who has become a lifegiving Spirit:

> "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me" (Rev. 3:20).

When Holman Hunt had completed his matchless picture of Christ standing, with pierced hand uplifted, knocking at the door, a friend remonstrated that he had omitted something, that the door had no latch for opening it. "No," said Mr. Hunt, "I have not left anything out; this door can be opened only from within."

One day a father, accompanied by his little boy, visited an art gallery, especially intent upon viewing Holman Hunt's painting. As they gazed upon the compassionate face and pleading posture of our blessed Lord, the boy stood absorbed in wrapt intensity of interest. Then to his father he whispered: "Father, Father, did He get in?"

Dear reader, this very day you can change your attitude and know His Incoming. Cease to resist or refuse. Joyously believe and receive. Does He get in?

CHAPTER IV

HIS INDWELLING—OUR SANCTIFICATION

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"—1 Cor. 3:16.

The Apostle Paul, amazed at the inconsistencies existing among the Corinthian Christians, accounts for them in one of two ways: either they are ignorant of the fundamental facts of Christian faith and life, or they are ignoring those facts to the point of rendering them inoperative. Bringing his opening argument to a conclusion, he appeals to them: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" These words set forth two things:

1—The Fact That the Holy Spirit Indwells the Believer. This we have already seen to be a revealed fact of God's Word. If there ever could be found a believer of whom this was not true, God would be found a liar. The Spirit's Incoming is His immediate response to saving faith in our Lord Jesus Christ. By His Incoming He baptizes us into the Body of Christ and makes secure to us a past, present and future salvation. Moreover, He has come to "abide," to dwell, making our hearts His permanent abode.

2—The Appeal for a Life in Keeping with His Indwelling. These Corinthians could live unworthy lives, as they are doing, only by disregarding the provision God has made in them for a life in harmony with Himself. This provision is the giving to them of His Spirit as an indwelling and transforming presence. The purpose of that Indwelling, fraught with boundless possibilities, they have set aside, only to slip back into their old ways of living.

The Greek verb "to indwell" means to use as a house, to make it one's home. It is like an open window through which we look in upon a home scene. We see One adjusting Himself to His new surroundings, rather, adjusting

them to His holy tastes, until He is at home in them and *feels* at home. Before the open window we are moved to make a restatement of the above:

1—The Fact That the Holy Spirit Is Making Our Hearts His Home.

2—The Appeal That We Make Him at Home by Living a Life in Keeping with His Indwelling.

That these present two phases of the same thing should be evident to all. The second grows out of the first. In the first the emphasis is upon the divine personality. In the second it is upon the human. They constitute the two phases of Sanctification. We may state them as follows:

1—His Presence Secures Our Positional Sanctification, Which Is Always Perfect, Always Complete—What We Are in Christ.

2—Our Response to His Presence Secures Our Experimental Sanctification, Which Is Progressive and Incomplete—What We Should Be in Conduct.

A gemlike illustration of the two is Paul's Epistle to the Ephesians. It divides symmetrically at the center. Chapters 1-3 are a matchless presentation of Positional Sanctification. Our Standing in Christ, not in ourselves, unalterable and equally perfect in the case of all who believe. It is the product of the combined work of Father, Son and Spirit, so set forth in each chapter: (1) As Believers —the Father chose us for Himself; the Son purchased us unto Himself; the Spirit sealed us unto Himself. (2) As His Body—the Father quickened us from the dead; the Son formed us into a New Man in Himself; the Spirit gives us "access" as such. (3) As His Building—the Father constitutes us His "household"; the Son builds us into a "temple in the Lord;" the Spirit occupies it as His "habitation in the Spirit." In the entire picture neither our duty nor our conduct has any place. The remarkable statements made concerning us are wholly due to our position in Christ, and are equally true of all believers, at all times, without condition or qualification.

Chapters 4-6, however, open with a "beseech," and are an appeal to appropriate all the possibilities of our position by a life, a walk, an experience, that shows us to be set apart unto Him in all actuality. We are exhorted to "walk worthily of our calling," to "grow up into Him in all things," to "no longer walk as other Gentiles walk," to "put off the old man" with his doings, to "put on the new man" with his ways, to "walk in love," to "walk as children of light," etc. Experimental Sanctification is the realization of a life growing out of, and in keeping with, Positional Sanctification.

I—His Indwelling—Our Positional Sanctification

1—By Virtue of the Holy Spirit's Indwelling, We Are Called by His Name: Holy Ones or Saints.

Here it becomes necessary to note a fact that is perfectly evident in the original languages of Scripture, but which is wholly obscured in the process of translation, namely, that "holy," "saint" and "sanctify" are all one and the same thing. One who is holy or set apart is a saint or holy one—not because of his character or conduct but because of his set-apart position. The state of being thus set apart is santification: primarily referring to the position of being set apart from the common to the sacred, and only secondarily to a character in keeping with the position.

Now, when men were seeking a designation for the early disciples, noting that they were distinguished by their faith in, and allegiance to, Christ, they seized upon this relationship and designated them by it: Christians or Christ Ones. So, after the same manner, the Scriptures embody our relationship to the Holy Spirit in a name for us: Holy Ones or Saints. And while the name Christians is applied to us but three times, that of Holy Ones (Saints) is employed something over sixty times.

This raises the question: Who are called Saints? Those who are living holy lives? No, indeed. All believers are so called, all who have the Holy Spirit, and that in spite of actually and openly unholy lives. Take, for example, the Corinthians. God makes use of their unworthy lives to teach His grace in Positional Sanctification.

"Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord" (1 Cor. 1:2).

"And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6:11).

In the phrase, "called *to be* saints," the italics indicate, as always in Bible translations, that the words have been supplied by the translators. The Greek says, "called saints." It is God's designation of every believer, because He sees every one "sanctified in Christ Jesus."

When He comes to speak to them, these very same people, of what they are in themselves, the picture is one of utter contrast:

"It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you" (1 Cor. 5:1, 2).

"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? . . . I speak to your shame. . . . Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren" (1 Cor. 6:1-8).

Yet these Corinthians had the name, "saint," fastened to them. No unworthy conduct could drive from them the Indwelling Spirit, nor could it divest them of a name expressive of this abiding relationship.

2—By the Baptism With the Spirit Our Positional Sanctification Is Secured to Us.

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (1 Cor. 12:13).

We are all in the position secured to us by the baptism with the Spirit. Made to drink of the one Spirit, of the one life common to all, in the one body, the Body of Christ, we are grafted into Him, joined to Him, identified with Him, so that what is true of Him is true of us. Judicially, His death and resurrection are ours. Positionally, His perfection of life is ours.

What this means for success in Christian living, a victory wrought out in Christ's physical body, nineteen hundred years ago, flawless and complete, and now made over to us who are in His mystical Body, no one should fail to see. It is the only place for us to start, in a victory already won. We were baptized into, and now are, "the Body of Christ" (1 Cor. 12:13, 27). But the Body of Christ has died to sin. Therefore, in the purpose of God, and in the sight of God, we have died to sin: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?" (Rom. 6:3).

This divinely administered baptism with the Spirit, of which man's administration of water is an outward symbol, makes us one with Him in a Body that has passed through (1) death, (2) burial, (3) resurrection, into (4) new life (Rom. 6:4). Hence Jesus' declaration that the believer "shall not come into judgment" (for he is baptized into His once-for-all judgment for sin), "but hath passed out of death into life."

Then Paul proceeds to ingrain the fact of this tremendous transaction into the consciousness of our Christian living, thereby to translate its priceless worth into practical values. Into three great words—"KNOW," "RECKON," "YIELD," he compresses the threefold secret of writing these facts into Christian experience. (1) We must KNOW that we were included in His death and resurrection; know it, not by reasoning but by revelation, just because God tells us it is so; know it, as accomplished in the basic facts of our redemption 1900 years ago, lest we attempt to bring it about by any struggle or effort of our own. (2) We must "RECKON" ourselves to be "surely, truly, certainly" (for such is the force of "indeed") "dead unto sin and alive unto God." How shall we "reckon" it so? Count it true and act accordingly. Take it into account in all our actions. (3) We must YIELD ourselves as instruments, no longer to sin, to which we died, but to God, to whom we are now alive. Alive for service! The nature of this new life and service now becomes apparent.*

*The reader is referred to the author's *His Salvation as Set Forth in the Book of Romans*, page 64ff.

The purport of all of this should be apparent to all. Positional Sanctification is the only true, scriptural basis for Experimental Sanctification. The Holy Spirit brings us into our positional victory in Christ before He leads us into any personal victory in practical living. He takes us back to the one place where God has wrought a perfect work on our behalf; then He starts us out to make its blessed achievements our own in daily life. To begin anywhere else is to imperil our whole structure of Christian experience by resting it upon the shifting sands of human effort and experiment.

II—His Indwelling—Our Experimental Sanctification

The Spirit who has come to indwell us is the sustainer, transformer, renewer of the life He has imparted to us. He abides in us as the Holy Spirit of God to bring His holiness to full fruition. To that end He seeks a vital relationship with our inner processes of thought and aspiration, as intimate and interpenetrating as that which our human spirit enjoys. From within He works a transformation that is not only moral and spiritual but intellectual, affectional, volitional, yes, practical. His aim is this: having secured to us such a wonderful Position, He is setting about to produce in us a correspondent Condition.

The necessary transformation is of a twofold nature, for the meeting of our twofold problem: negative, to the overcoming of sin in the life; positive, to the developing of Christ-likeness of character.

The Shorter Catechism states it thus: "Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness."

1—The Spirit's Indwelling Overcomes Sin in Us. He delivers us from it. He gives us victory over it.

What took place when we believed upon Christ? We were born again; born of the Spirit; we received a new nature. Did the old nature die? Did the self-life cease to exist? God's Word is emphatic in teaching that the sin nature never dies short of glory. If it did, we could never

sin again. The only source from which we could draw our thoughts or acts would be the new life in the Spirit; but that never sins (1 John 3:9). If the case were otherwise the fact that any one sinned would prove that he was not born again. Who then could establish his spiritual birthright? The Scripture rebukes such a position in severest terms:

> "If we say that we have no sin, we deceive ourselves, and the truth is not in us. . . . If we say that we have not sinned, we make Him a liar, and His word is not in us" (1 John 1:8, 10).

The Scripture does assert our dual nature, resulting in an inner, spiritual conflict: "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would" (Gal. 5:17).

This teaches: (1) that the flesh persists after the Spirit comes to indwell; (2) that the two are separate and opposing entities, "the one" contrary to "the other"; (3) that the one checkmates the other, resulting in a life of defeat.

The way out is in the verse preceding: "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5:16). It is not in the death of the flesh but in the dominance of the Spirit over it. The life that draws its every aspiration and motive for action from the Spirit leaves the flesh to atrophy in inaction, in inability to have its way.

We must turn now to Romans. Immediately some one reminds us that Paul taught that the intent of our identification with Christ in death is "that the body of sin might be DESTROYED" (Rom. 6:6). But any Greek scholar will tell us that that is just what it does not teach. The word is "work" with the *alpha privative* before it: un-working, inoperative, out of a job. We step up to a door bell to ring it and read: "Bell not working." The bell is there, but something has happened to make it un-working. It does not respond. Temptation steps up to our door and knocks, as formerly. But while the "body of sin" is within, it does not respond for it is "not working."

In Romans 7 the inner conflict between flesh and spirit is depicted in a scene of mortal agony. Not only is there

hopeless deadlock—hopeless to the human "I"—but a sense of desperation in which the victim cries: "Who shall deliver me from the body of this death?" (Another name for "the body of sin.") Be it noted, he does not ask for sin to be destroyed or done to death; he asks to be delivered from it. Deliverance from death! And how? By the dominance of life.

That deliverance, that new dominance, comes at once—Romans 8—when the Holy Spirit is introduced as indwelling the life, taking charge of its interests, taking over the conflict for which the "I" had proved all insufficient. In the glad exultation of realized deliverance comes the cry: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2). The Holy Spirit, become the "law," (the ruling, controlling, dominating principle) by His indwelling presence, is in all reality the Spirit of life, freeing us from the control, the domination of sin and death.

And now, just as we have seen that Positional Sanctification is grounded in the finished work of Christ for us, so likewise is Experimental Sanctification. The work of the Spirit has its roots in, and grows out of, the redemptive work of our Lord Jesus Christ. He, as it were, checks upon its treasured resource and makes its values our own in victorious experience.

> "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:3, 4).

Christ has made it no longer necessary, nor even logical, for us to follow the dictates of sin; and when we cease to heed the promptings of the flesh, choosing rather to heed the behests of the Spirit, He, the blessed Indwelling Spirit, leads us out into a life of assured victory. One thrills with the exultation of freedom from enslavement, of victory over defeat, as we follow, step by step, the unfolding story (Rom. 8:5-25) only to find ourselves gripped and carried on to the glorious climax of the chapter, sharers in a sweepstake victory over every force in the field:

> "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:35, 37-39).

"Separate us from . . . Christ?" No, indeed, for by the Indwelling Spirit we have entered into the inseparable life. In it we have found both delightful deliverance from sin and unspeakable satisfaction for the soul—separated *from it* and *unto Him.* Thus the practical expression of Sanctification is in a life of Separation.

This phase of Sanctification is carried over into the Epistles to the Corinthians and there developed more fully. These Corinthian Christians were confronted with every form of evil in the society surrounding them, evil that made a strong bid for freedom to enmesh them in its toils. It is even so with us. Evil is not only *in* us but also *around* us. The two are kin, responsive; they tend to "get together." But the Spirit indwells us as the Spirit of Separation. And He separates by a twofold appeal. He both *restrains* from evil and *constrains* to a life set apart to Himself.

Having repeatedly reminded the Corinthians that they are the indwelt temple of God (1 Cor. 3:16, 17; 6:19, 20), each time using this fact as an appeal for a holy life, separate from sin, He finally comes to a supreme entreaty, based upon the same fact, for a life that can make experimental proof of this endearing relationship:

> "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:16-18).

This double demarcation of the Christian life, because the indwelt temple of God, is clearly and beautifully

denoted by the two walls of separation in the Tabernacle. The outer, court wall separated *from* the world without; the inner, house wall separated *unto* the Presence within. And again, they depict the interrelation of the work of Christ and of the Spirit in a life of separation and sanctification. The court, particularly by its altar of sacrifice, portrays Christ's work for us, and our POSITION in Him. The house, setting forth the abiding Presence and the abiding life, portrays our POSSESSION in the Spirit. Thus Positional and Experimental Sanctification conspire in a double urge to a life of separation.

These two elements are present at every marriage altar, sanctifying the home as a doubly set-apart life. The husband's vow runs: "Forsaking all others, cleave lovingly and loyally to her, and to her alone." So also the wife's. It is a separation *from* and *unto*. And the ideal home, the truly safe and happy home, is one where the "from" has less and less need of emphasis and the "unto" becomes increasingly ascendant. This is the compelling secret of the home—the unfailing, sanctifying presence of the dear one who indwells it. What is the home without that presence? And what but an empty mockery, destined for the divorce courts, the marriage bond that ceases to respond to it! Not otherwise is it with the Spirit's covenanted presence in our hearts.

As "separated from" is the negative side of sanctification, so "separated unto" is its positive side. The one always has the other in view, and alone makes it possible. To this latter, then, we now naturally turn.

2—THE SPIRIT'S INDWELLING DEVELOPS HIS OWN CHRISTLIKE CHARACTER IN US.

This takes us again to the fifth of Galatians, to complete our examination of its teaching. We saw the necessity of walking in the Spirit that we might not fulfill the lusts of the flesh (Gal. 5:16), for the conflict is there and each is contending in the arena of our lives for the mastery (5:17). What the flesh is capable of when unleashed, unhampered by the Spirit, is graphically set forth in a catalog lurid with color (5:19-21). As we read the enumeration, running

the whole gamut of fleshly desire and degradation, and realize that it is but a partial listing ending with the phrase, "and such like," we are confronted with a picture of what we might have been, but for His gracious interposition.

These are the "works of the flesh"; that is, what it normally works *at* and what it normally works *out*. We know the class of works that characterize a carpenter, or mason, an electrician or office clerk. So here are the output, the accomplishments, of the flesh when free to "work," that is, when it is not interfered with by the Spirit, when "the body of sin" is not put "out of work" (Rom. 6:6).

Such is the background for the Holy Spirit's work of reorganizing our life around His own Indwelling. This picture of possibilities in the flesh had to be drawn to show us "the hole of the pit whence we are digged." By it the Spirit has compressed a world of contrast into the "BUT" that introduces His blessed deliverance:

> "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22, 23).

These are not "works," disassociated, divisive, destructive. These are the "fruit," one harmonious whole, of His Presence at the roots of life, at the fountain of affection, at the main-spring of action; the out-breathing of the in-breathing of God by His Spirit. It is John 15, with the flavor of the fruit analyzed. It is Christ realized in human life.

One hesitates to go beyond mere meditation in silence. Yet we can readily see that God is in this fruit bringing Himself, His own revealed attributes and ways of dealing with us, to realization in our characters and lives. "God is love." Doubtless love is the dominant flavor, permeating all. This is borne out by reference to His characterization of Love in First Corinthians, comparing the two descriptions as we read:

> "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth" (1 Cor. 13:4-8).

Some one has interpreted the fruit of the Spirit in terms of love, as follows:

> Joy is love exulting.
> Peace is love reposing.
> Longsuffering is love untiring.
> Gentleness is love enduring.
> Goodness is love in action.
> Faith is love on the battlefield.
> Meekness is love under discipline.
> Temperance is love in training.

To see clearly how these qualities round out human character into a completed whole, we should gather the nine into three groupings of three each: "Love, joy, peace": these are the Spirit realizing Himself, His poise and calm, His essential Self in our PERSONAL CHARACTER. "Longsuffering, gentleness, goodness": these are the Spirit realizing His own principles of dealing with men in our CONDUCT TOWARD OTHERS. "Faith, meekness, temperance": these are the Spirit's developing in us a right ATTITUDE TOWARD GOD.

Or may we regard them as the "fine flour" of the meal offering, typifying the *evenness* of character found in our Lord Jesus Christ. Noted men of history are great in some outstanding characteristic. Not so with Him. We cannot think of Him as great in any one or more particulars; His life is so even in its traits of character, so balanced, so marked by wholeness. It is this that the Spirit's Indwelling reproduces in us. Not a working, not a striving for this or that character-development, but a coming to expression of His own rounded-out character, the *out*living of the *in*living Christ.

Is this an impossible ideal? beyond our hope of realization? No, for we go on to read, for our encouragement: "And they that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24).

Something, says the Spirit, has taken place in the spiritual life-history of every believer that frees him from the necessity of flesh-dominance. "They that are Christ's"—they who, having accepted Him as Saviour, are His by the New Birth—"crucified the flesh with the affections and

lusts." When? and how? When we passed through some great crisis of struggling to be freed from sin? Never! There is just one place where God deals with sin, finally, completely, forever. It is at the Cross. It is the transaction of Calvary. Those who know their Bible know that we were crucified there "with Christ" (Rom. 6:1-6; Col. 2:20).

It is there, dear reader, in the death of His Son "for sin," that God dealt effectually with all sin, yours and mine. Simply to believe it is to enter into His rest.

This it is that is affirmed of each one of us in verse 24. We know that such a statement is not true experimentally of all who are Christ's. Alas, how untrue! Yet the Spirit states that it is absolutely true of all. The reason, the explanation, is this: He is speaking, not of Experimental, but of Positional Sanctification. In so doing He uses the aorist tense, which, as every Greek scholar knows, expresses a past, complete, timeless transaction. "They that are Christ's crucified the flesh" (omit the "have"). When? Dean Alford comments: "When they became Christ's—at their baptism, see Rom. 6:2." Jamison, Fausset and Brown expound thus: "They *nailed* it to the cross *once for all* (force of aorist) when they became Christ's (Rom. 6:3, 4). They keep it *now* in a state of crucifixion (Rom. 6:6); so that the Spirit can produce in them, comparatively uninterrupted by it, 'the fruit of the Spirit' (vs. 22)."

May God deliver us from two dangers: First—that of treating God's Word as though it were untrue and struggling to crucify the flesh—which we never can—a thing which He accomplished once for all in Christ. Second—that of disregarding the victory of Calvary, failing to reckon ourselves dead unto sin and continuing to yield obedience to its lusts. So to live is not only unfair to Christ whose glorious victory on our behalf we thus nullify and let go for naught, it is in a more direct and intimate sense unfair to the Holy Spirit who has taken up His Indwelling in our hearts, thereby to check out to us the values of Calvary and make its victories a glorious, personal reality in the lives of all who are His. Therefore

III—The Exhortation

"*Grieve not the Holy Spirit*" (Eph. 4:30). In some inexplicable manner the word "away" has been popularly inserted in this phrase, constituting a statement that is entirely unscriptural. We can never grieve away the Spirit, since He has come in to abide, dwell, remain. He is the indissoluble bond, uniting us to Christ, making eternal life eternally ours. Reader, you can never drive Him away. And herein lies your power to grieve Him. If you are bound to frequent questionable places, you take Him along. He must go with you; He has no choice. If you persist in thinking, saying, doing, the unworthy thing, He is partner to it for He cannot disassociate Himself from His own and the things that occupy them.

Particularly is He grieved when we, in this manner, frustrate the twofold purpose of His Indwelling, namely, the two phases of our Sanctification, negative and positive. He is grieved, first, when we persist in clinging to the sin from which He seeks to set us free; second, when we refuse to let Him develop His own character of Christ-likeness in us.

That this is the point of the exhortation not to grieve Him is evident from the context:

> NEGATIVE—"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice" (vs. 31).
>
> POSITIVE—"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (vs. 32).

If we are not to grieve the Spirit, we must believe His Word, wholly and implicitly, as to His indwelling presence; as to the purposes for which He indwells us; as to the use He makes of our union with Christ in His finished work to effect His victory in us. We must trust Him wholly, unwaveringly, to carry on His gracious work in our hearts, silently, steadily, victoriously.

CHAPTER V

HIS INWORKING—OUR SERVICE

"Work out your own salvation . . . for it is God who worketh in you both to will and to work, for His good pleasure"—Phil. 2:12, 13 R.V.
"He is able to do . . . according to the power that worketh in us"—Eph. 3:20.

What is Christian service? Is it something we do for Him? Or is it something He does in and through us? These two questions localize the line of cleavage running through the camp of Christ's followers today. Are we to serve Him as best we may? Or does He purpose in sovereign wisdom to serve Himself through us?

If we take the former view, human personality is the important factor in service. Since *we* are doing it, we must initiate it, plan it, scheme it, devise ways and means, by hook or crook, to compass it. If we are faithful, we praise ourselves; if we are successful, we congratulate ourselves. If we seem to be failing, we blame our methods and proceed to change them; or we call in to help us men whose personalities promise well, irrespective of relationship to Him. How far afield this view may carry us is well illustrated by the many forms of flagrantly worldly methods in vogue in Christian institutions today.

If we take the latter view, divine personality comes at once to the place of dominance. Since *He* is really the power at work, our dependence is upon Him. We must seek His mind, have His wisdom, permit Him freedom to initiate, guide and direct. We will wish to know His plan that there may be no withholding of "the strength of His might" in carrying it to a conclusion. The practical result is immediately apparent, we will find our lives consciously centered in Him, and continuously dependent upon Him.

Which of these views is correct, scripturally and experimentally, is readily determined for us by reference to the quotations that head this chapter. Meditation upon them yields the following:

1—He is not only indwelling but "inworking" us. The Greek verb is *energeo*, from which is derived our *energy*. He is the inner, inwardly working power, the energy of our lives. And more—the wording of the sentence in the Greek makes this doubly emphatic: "For God it is who is inworking in you."

2—It is an effectual and purposeful inworking: "both the willing and the inworking, for the sake of His good pleasure." His Indwelling is designed to secure a life lived in the sphere of His pleasure—always "good" as ours is not—not to our pleasing, but to His. Yet this is not arbitrarily superimposed. Quite the opposite, for He causes "the willing and the inworking" so to be inwrought that it comes to be as much ours as His. How wonderful! What becomes of the behavioristic theories of psychology in face of such a fact?

3—The measure of His power is limited by the degree of freedom accorded by the human personality: "according to the power that worketh in us." Under the New Covenant our responsibility is a tremendous one, but it is never that of independent initiation or action; always that of rightly relating ourselves to His indwelling, inworking, energizing presence.

4—The possibilities engendered by such facts far exceed our powers of imagination. Hence the exhortation: "Work out your own salvation"—a salvation peculiar and personal to you, for you have the Holy Spirit indwelling you, and the possibilities are not limited to your human effort but to His divine power. Whatever "salvation" may have meant to Paul or Peter, or others, you have the same Spirit working in you for His good pleasure. Your responsibility is so to live as not to thwart His inworking purposes; rather, that your living and serving shall be the outworking of that which He is inworking.

We are now prepared to see the further and fuller reach of His indwelling Presence, beyond that disclosed in the studies of our last chapter. The Holy Spirit, we saw, indwells us and thereby accomplishes our Sanctification—an adjustment of our personal lives to His own holy person and character, to the dropping away of sin's power over us

and the implanting of His imparted attributes in us. But to what purpose is all of this? For the beautifying of our personal lives? To terminate upon us? Not at all. His work *in* us is that He may have an instrument adjusted to His use, thus to work *through* us to the blessing of others.

Here is an added incentive to a life of holiness. It is as a "good connection" over the phone. The buzzing of other voices, so disturbing and distracting, dies away and we get clearly the voicing of the Spirit's mind and will in the soul. "Whosoever hath, to him shall be given," was spoken of a hearing ear, because of which Jesus said to those who possessed it, "It is given unto you to know . . . but to them it is not given" (Matt. 13:12, 11). The hidden secret of a life of service lies back in the heart attuned to hear the whisperings of His will for us.

I—His Inworking

We must first see the fact of the Inworking of the Spirit, with all that He is intent upon accomplishing in and through us, since it is in Him, energizing us, that our service finds its source of inspiration and strength.

1—He Instructs Us.

> "Ye have an anointing from the Holy One, and ye know all things . . . And as for you, the anointing which ye received of Him abideth in you, and ye need not that anyone teach you; but as his anointing teacheth you concerning all things, and is true, and is no lie, and even as it taught you, ye abide in Him" (1 John 2:20; 2:27, R.V.).

This is said of all believers. When we believed unto salvation, the Holy Spirit, by His Incoming, anointed us as His own. We not only received His life by the New Birth, but we were also endowed with His mind, the mind of Christ. But this mind for things spiritual, this capacity to understand—see 1 Cor. 2:9-14—must be developed, much as the immature mind of the child. So the Holy Spirit takes up in us the work of instructor; we, as it were, go to school to the Spirit. This is just the work Jesus promised He would do:

> "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

> "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify Me: for He shall receive of Mine, and shall show it unto you" (John 16: 13, 14).

What He is bent upon being and doing in us as sons of God, in the capacity of instructor and guide, is delineated in what He came to be in the Son of God: "the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord" (Isa. 11:2). What we call "common sense" would not be so uncommon; rather, understanding, good judgment, wise counsel, spiritual insight would be universal characteristics of God's people, if only the Spirit were unhindered in His Inworking.

But the anointing does not eventuate in mere instruction or quickened illumination. Anointing is in order to service. Of Jesus we read: "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good" (Acts 10:38). Do we long to serve? Then let us appropriate—work out—the anointing we have, by way of preparation. Whatever other instruction we may be privileged to secure, and much is needed to serve our day, like the Thessalonians we must be "taught of God" in order to be His true servants. This is the inwrought work of the Spirit.

2—He Empowers Us.

> "But ye shall receive power, when the Holy Spirit is come upon you" (Acts 1:8, R.V.).

The Lord Jesus had carefully instructed them as to their need of spiritual power, lacking which they should not venture forth in their own strength. The power they needed He also promised them, a promise that was fulfilled in the Incoming of the Spirit on the day of Pentecost.

But, for the promise of power His wording is not "in," but "upon." The same is true of the actual event; not only were they filled with the Spirit, but His presence, manifested as fire, was "upon each of them."

It is language that suggests the superimposing of divine power, the overshadowing of our impotence with His om-

nipotence. It is the New Covenant fulfilling of the Word of the Lord through Zechariah: "Not by might, nor by power" (such as men possess), "but by My Spirit, saith the Lord." Throughout the Church age He is "upon" us, to empower for service.

3—He Calls Us to Service.

"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed . . ." (Acts 13:2-4).

Here we recognize the Holy Spirit as the Great Executive of the Church, laying her plans and taking measures to carry them out. To do so He must select men for His service, set them apart, send them forth. Paul, in particular, had been for a protracted period under the tutelage of the Spirit (see Gal. 1:15-17). Fresh from this inwrought instruction, with a "knowledge of the mystery of Christ" that was to shape the entire course of the Church, the Spirit now called him into the service for which He Himself had qualified him.

It is of the utmost importance that we have a call; that we hear and heed the call. There are many agencies through which we may enter Christian service, all fallible in judgment, limited in resource. If we wish an appointment, we should apply first at Headquarters. There is the Spirit, infinite in wisdom, mighty in counsel, possessed of all heavenly resources and all earthly appointments.

Moreover, when He calls, hear and heed. Many are the lives today that are sadly set aside because they temporized with the Great Executive. His will is sovereign. If He wants you, is willing to use you, be sure you want nothing so much as the privilege of saying to Him: "Thy Will—Nothing More; Nothing Less; Nothing Else."

4—He Appoints to Particular Service.

"For He that wrought for Peter unto the apostleship of the circumcision wrought for me also unto the Gentiles" (Gal. 2:8, R.V.).

The Greek is *energeo*—to work in. Rotherham translates, "inwardly wrought in." To the Spirit's Inworking is attributed the fact that Peter found his ministry among

the Jews and Paul among the Gentiles. He prepared Peter for a particular work and appointed him to it. So also with Paul. By no possibility could they exchange positions; each one's work was divinely selected and assigned. They wrought as the Spirit had diligently wrought in them.

The eighth chapter of Acts shows us Philip moved about by the will of the Spirit, assigning him definite tasks. He interrupts his preaching to crowds at Samaria and stations him on a desert highway that he may speak to one man, and he an Ethiopian. It was the Spirit's strategy, thereby to introduce the Gospel into the continent of Africa. This done, He removed Philip westward and assigned him to a preaching tour of the Mediterranean coast (Acts 8:5-40).

Every believer should look upon his life as Spirit-planned and Spirit-appointed. We should be as open to the Spirit's changes of program as was Philip, Paul or Peter. We should never assume that what we knew of the Spirit's assignment for yesterday will suffice for today or tomorrow. And, knowing that the Spirit must man a world-wide work, far more widely scattered than any army or navy service, we should be eagerly open to removal and relocation, wherever we may serve His purposes best.

We think of a dear, good friend in the ministry, one who had been much used of God. But he became possessed of a house. From that time forth he could hear no call beyond a limited radius of his house. What a travesty on the executive work of the Holy Spirit! Putting Him on a tether—thus far and no farther. Dictating to Him where He may, or may not, send us. Of course, all such are set aside; He does not accept such humanly imposed limitations.

5—He Speaks through Us to Man.

> "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to His working, which worketh in me mightily" (Col. 1:28, 29).

Paul thus describes, and ascribes, his ministry of the Gospel: "According to His inward-working which is inwardly-working in me with power" (Rotherham). He would have it known that the originating power of it is

not with him, that it is wrought in him. No wonder he cries: "Woe is unto me, if I preach not the gospel." And looking back upon his ministry at Corinth, he writes of it:

> "My speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. 2:4, 5, R.V.).

In this, Paul is but like His Master, for the Lord Jesus Christ bore the same testimony concerning His own earthly ministry: "The words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works" (John 14:10). Tracing this to His intimate union with the Father, He assures us that He is providing for equal, and even greater, works on our part, by His ascension to the Father and our union with Him in the Spirit.

6—He Speaks through Us to God.

> "And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered; and He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God" (Rom. 8:26, 27, R.V.).

It is the indwelling Spirit of whom this is said. He is the Intercessor *in* us as Christ our Lord is the Intercessor *above* us (vs. 34). True prayer is that which is wrought *in* us by the Spirit; He is its prompter and promoter, its wisdom and power. In this He overshadows our confessed weakness and inability to pray as we ought. Moreover, He is in utmost accord with the Father; the mind of the One is the mind of the Other. The prayer He prompts in us cannot fail of its answer.

In the Holy Spirit's loving concern for His own—His saints or holy ones—His inwrought prayer becomes a constant, persistent crying out on their behalf: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:18). Faithful and watchful is the Spirit in brooding love over His children, and He instills into our prayer-life a like faithfulness and watchfulness for their welfare. What a gracious prayer ministry He maintains in the hearts of His own on behalf of His own!

7—He Bears Fruit through Us.

"I am the vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing . . . Herein is My Father glorified, that ye bear much fruit" (John 15:5, 8).

The Vine and Branch teaching does not mention the Spirit by name, but He is the inworking power of it all. He has come to abide in us that we may have through Him the Abiding Life. By Him we are grafted into the Vine; by Him its life flows into us and bears fruit through us. It is here we gain our most comprehensive conception of the Spirit's Inworking, seen as the normal, vital, indispensable, "abiding" reality of the believer's living and serving. Only as we abide have we the position, the life, the fruit of believers. But we do not abide of ourselves. We abide because He abides.

The result of this relationship, positioned in Christ, cultured by the Father, wrought out through the Spirit, is but the expression of these vital forces, in "fruit" (vs. 2); "more fruit" (vs. 2); "much fruit" (vv. 5, 8). This is Christian service at its highest. In it the human, the branch, has nothing whereof to boast; it is but the channel. In it, however, the Godhead, in union with the believer, is living His life and working His works, to His own glory.

II—Our Service

Doubtless, in the foregoing, we have fully sensed the fact that Christian service is not something of our own selecting, nor yet of our own executing—not anything disassociated from Him who is the Great Servant in the Godhead, but always something springing from our relationship to Him, something wrought out by Him through us. By Him; through us: a mutual, practical partnership.

Between His Inworking, as above unfolded, and its outworking in service, now to be considered, there is clearly a close, abiding correspondence such as we might expect.

1—We Are His Workmen.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

Our thought turns to the long centuries in which the Holy Spirit was giving authorship to His Book of Truth; the men that He chose for the work; how He caused them to write, carried along on the stream of divine thought beyond their power even to comprehend the import of their own words; the marvels of the divine plan, involving the sending of the Son to redeem the race; His testifying "beforehand the sufferings of Christ and the glory that should follow"; His purposes in the Church, culminating in the perfections of the coming ages.

Nothing is so essential as that the world know the truths of this Book. Yet to men it is a sealed treasure-house. Shall its message of wisdom be lost to them, when to know it would mean salvation? Shall men perish for want of understanding what the Spirit has prepared for them?

The Spirit says, No! He has a definite plan. It is this: that, just as He used men to write His Truth, He will continue to use men to interpret and dispense it. To this end He comes into the believer as the Anointing One, quickening him into an understanding of the Truth. This done, He calls him to be His workman in spiritual things, bidding him go about His work with earnest purpose to show himself approved unto God by the way he handles the Word of Truth, apportioning and dispensing it to his fellows according to its intent and meaning. That the Holy Spirit should call and use men of our day, even us, for so sacred a work, fraught with the eternal destiny of souls, should solemnize all our hearts in the purpose, as workmen qualified by His Inworking, to hold forth the word of life in all its power to save.

2—We Are His Witnesses.

> "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be My witnesses" (Acts 1:8, R.V.).

"My witnesses"; made such by the Inworking of the Spirit whose genius it is to make much of Christ. The Holy Spirit is the Lord Jesus Christ's chief witnesser during this age; but He has qualified us and drawn us into partnership with Himself in His witnessing task. Of this partnership Jesus spoke:

> "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me: and ye also shall bear witness" (John 15:26, 27).

To qualify as witnesses of Christ we must have a personal, first-hand knowledge of Him, whereby we may "speak that we do know, and testify that we have seen." Moreover we must have a personal experience of Him, that our testimony to the transforming facts of the Gospel may not be belied by an untransformed life; rather, that lip and life speak the same language, as indeed they did at the martyr's stake, the place of supreme witness. Indeed, the Greek, "martyr," means readiness to witness with a conviction which may lead one to give up his life.

Such knowledge, such transformation, such conviction can come only as it is inwrought by the Holy Spirit. He only can so reveal to us our risen Christ that we may say of Him, in the glad exultation of His triumph: "We have seen the Lord." He only can so make real to us our glorified Lord that we may say out of our experience that we "know Him, and the power of His resurrection, and the fellowship of His sufferings, being made comformable unto His death."

A most touching scene was enacted not long since, in one of our well-known art galleries. A blind man was seen walking through the galleries, accompanied by an intimate friend. Arm in arm they stood before each painting while the one with good vision explained and described every detail, and his friend, with countenance aglow, heard of the beauties portrayed upon the various canvases. At times the blind man was filled with evident enthusiasm, and later expressed his admiration of the pictures he had been privileged to see. He had seen them through his friend, the one at his side to lend him sight and give him knowledge of what otherwise he would not have known. It is just this the Holy Spirit does for us. He sees the face of our Lord Jesus Christ in His beauty and glory. He causes us to see Him too. He imparts to us His own enthusiasm for Him. He makes Him real. So the Spirit witnesses of Him to us; and we witness of Him to others.

3—We Are His Ambassadors.

> "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5:20).

Having qualified us as witnesses, able to speak *of* Him, the Spirit calls us into an office where we must needs speak *for* Him. It is the office of Ambassador, than which there is none more honorable or dignified among men.

It is an office in which one is sent to live among those who do not have his citizenship, there to represent his government and his people. In its exercise he is not to speak his own mind or voice his own opinions, but to catch and truly convey the mind and will of the one he represents. Finding himself unable longer sincerely or successfully to represent him, he should cease to exercise the office.

Of this Christian diplomatic office, representing the Court of Heaven among men who do not own allegiance to our Christ, we may say that the Holy Spirit is the Chief Ambassador. Just as the centurion recognized in Jesus one clothed with authority, so Jesus assured us that the Spirit would act and speak in a like capacity: "He shall not speak from Himself; but what things soever He shall hear, these shall He speak" (John 16:13, R.V.).

The Holy Spirit is a true and faithful Ambassador, refusing ever to speak *from* Himself, as though He were the seat of authority when He is here to represent Another. Rest assured He will never lead us into any such breach of office. But there are two ways in which we may forfeit our ambassadorship:

First, by saying things *from ourselves*, either that which is unauthorized or that which is contrary to authority. The United States has summarily dismissed more than one ambassador for such offense. It is a serious matter. We cannot afford such misrepresentation. God has left but little room to misunderstand His mind, with His Word of Truth in our hands and His Spirit of Truth in our hearts. We stand amazed, then, at the foolish babblings, the idle speculations, the open questionings, even sharp contradictions of His revealed truth, proceeding from the mouths of His called and constituted ambassadors. Surely

they do not realize the seriousness of the offense nor the accounting into which He must bring them.

Second, by refusing to speak *from Him,* as He bids. We are here "in Christ's stead." There are certain things He wants said. Yearningly He seeks to get His Gospel of Reconciliation out to men. If He cannot get utterance through us we have failed Him in the office to which He appointed us.

"A prominent clergyman in New England tells this experience of his: In the course of his pastoral work he was called to conduct the funeral service of a young woman who had died unexpectedly. As he entered the house he met the minister in charge of the mission church, where the family attended, and asked him, 'Was Mary a Christian?' To his surprise a pained look came into his face as he replied, 'Three weeks ago I had a strong impulse to speak to her, but *I did not;* and I do not know. A moment later he met the girl's Sunday School teacher and asked her the same question. Quickly the tears came, as she said, 'Two weeks ago, Doctor, a voice seemed to say to me, 'Speak to Mary,' and I knew what it meant, and I intended to, but *I did not,* and I do not know.' Deeply moved by these unexpected answers, a few minutes later he met the girl's mother, and thinking doubtless to give her an opportunity to speak a word that would bring comfort to her heart, he said quietly, 'Mary was a Christian girl?' The tears came quick and hot to the mother's eyes, as she sobbed out, 'One week ago a voice came to me saying, 'Speak to Mary,' and I thought of it, but *I did not* at the time, and you know how unexpectedly she went away and I do not know" (S. D. Gordon).

Could anything be more unspeakably pathetic? The Holy Spirit, lovingly anticipating a crucial hour, wrought in three people, a pastor, a teacher, a mother, seeking the use of their lips to speak His message for which he had doubtless prepared the young heart, and He was denied utterance by all three. Let us ask ourselves whether we also are refusing equally specific assignments. If so, by what right do we continue in office?

4—We Are His Heralds of a World-Wide Gospel.

> "All authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world" (Matt. 28:18-20, R.V.).

The Gospel is "good news." It is meant to be told. Nay, it must be told. Further, our Lord Jesus had a plan for its world-wide telling: "Go ye, therefore, and teach all nations." Moreover, He declared that the Holy Spirit would take up the program and see to its carrying out, using His followers as His heralds:

> "But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Here is a program of world-wide expansion, with the Holy Spirit pledged to put it into operation. How? By His inworking of it in us and our outworking of it through Him. That He immediately set about the task, working true to specifications, is evident from a study of the Book of Acts. The program of Acts 1:8 is the outline of the book.* It is an exhibition of the mind of the Spirit regarding world-wide evangelization. It is equally a demonstration of His purpose, in this age, to select and qualify men as His Gospel heralds, appointing them their work and empowering them for its performance.

Down to our own day there is no reason for thinking that He has changed either His mind or His method. He is still working by the plan. He is definitely committed to the program. He is seeking to work the same mind in us, and is prepared to use us in proportion as we accept His program, in principle, as our own. It involves on our part:

**The Acts* is a record of the Spirit's expanding program:

I Introduction—1:1-26.
II In Jerusalem and all Judea—2:1—8:4.
III In Samaria—8:5-25.
VI Unto the Uttermost Part of the Earth—8:26—28:31.
In Anticipation (8:26—40). In Preparation (9:1—12:25).
In Realization (13:1—28:31).

(1) The cordial recognition of His executive sovereignty, in the exercise of which He must be free to place His men wherever He will, to the ends of the earth, much as the manager of an industrial plant must say just where his men shall work. (2) The heartiest co-operation in His plan to tell the whole world the Good News, at whatever cost, to the refusal of other and various proposals, however promising or alluring.

Yet to meet these conditions is not natural to us, only as the Spirit inworks them. He has a universal mind for the carrying out of an eternal purpose; ours is provincial, for we see and think from our particular spot of earth. We think our country fair, a fit place to live always and serve. But He, holding the whole field in view, may have selected this as a favored birth-place for us, where He might train and culture us for a field of His choosing far out yonder. Knowing the Spirit's program, every Christian should seek to find His personal life-plan for him.

A needful warning against laggardness on the part of Christian heralds is found in the following parable:* A wealthy land-owner, cultivating some thousands of acres and much beloved by his large staff of laborers, before taking a necessary journey gave very explicit directions that the whole of the cultivated land was to be kept in hand, while all the marshy ground was to be reclaimed, the hills terraced and the poor mountain stretches fertilized, that not the smallest corner of the estate should remain barren or neglected. Ample resources were left to accomplish all this work. Moreover, the owner being detained for many years, the number of tenants and laborers was vastly multiplied. What was his surprise, then, upon returning, to find the work unaccomplished, the moors and mountain wastes more wild and desolate than ever, rich virgin soil left untouched to bear briars and thistles, meadows barren through lack of cultivation. The greater part of the estate seemed scarcely to have been *visited* even.

Had they been idle? Some had. Very many had been most industrious, but in utmost disregard of directions they

*Adapted from *A Strange but True Story,* by Mrs. H. Grattan Guinness.

had expended their efforts upon the parks around their homes, so intent upon bringing them to a state of perfection that they many times quarreled through overlapping and interfering with their neighbors. The loss of labor consequent upon misdirected effort left vast areas of reclaimable soil wholly undeveloped and yet the laborers talked much about the owner's expressed purposes. They were always reading the directions he wrote, and said continually to one another: "You know we have to bring the *whole property* into order." But they did not do it. Despite the efforts of the few, and even when their resulting crops proved superabundant, the many failed to turn in and help. Were these servants fools? or traitors to their Lord? He said, "Go ye into all the world and preach the Gospel to *every creature.*" After 1900 years they had *not even mentioned that there was a Gospel, to one-half of the world.*

5—We Are His Epistles.

> "The epistle of Christ . . . written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart . . . known and read of all men" (2 Cor. 3:3, 2).

The Spirit's purposes in us rise to still higher levels. He will have His truth known through us in a far more complete and convincing manner; not that men should *hear* it from our lips, but *read* it in our *lives.*

He, the Spirit of Truth, occupied Himself for centuries in producing the Book of Truth. In the centuries since He has been giving Himself to the production of living epistles of the same truth. And the proof positive for any and every generation is this, that, reading the truth of God in the Book in their hands, they turn and see the same truth living and walking before their eyes.

The believer is the world's Bible; and, many times, the only one it will read. How overwhelming the responsibility! That today there should be so much unbelief concerning Christ is a serious reflection upon His present-day epistles. Men should see in us that which would convert to Christ by its acceptance or condemn by its rejection. What a joy to preach the Gospel, were every Christian in

the Church a living embodiment of its truth and power! How impossible the task when its professors belie its power.

Living epistles of Christ, circulating everywhere, do men read HIM aright in us? If not, there is need for a revised version. This the indwelling, inworking Spirit eagerly waits to effect.

The World's Bible

Christ has no hands but our hands
To do His work today,
He has no feet but our feet
To lead men in His way,
He has no tongue but our tongues
To tell men how He died,
He has no help but our help
To bring them to His side.

We are the only Bible
The careless world will read,
We are the sinner's gospel,
We are the scoffer's creed,
We are the Lord's last message,
Given in deed and word.
What if the type is crooked?
What if the print is blurred?

What if our hands are busy
With other work than His?
What if our feet are walking
Where sin's allurement is?
What if our tongues are speaking
Of things His lips would scorn?
How can we hope to help Him
And hasten His return?

—*Annie Johnson Flint.*

6—WE ARE HIS PRAYER-PARTNERS.

"Praying in the Holy Spirit" (Jude 20).

He in us; we in Him. What a partnership, intimate and indissoluble, for carrying on the ministry of prayer! There is a mutuality in it that should challenge us to do our part. In the matter of prayer, what He works in us we must in undiminished measure work out.

Without doubt, for this Gospel age, the Holy Spirit is the Great Pray-er. Visualize, for the moment, the task He has undertaken. All the possibilities of the Gospel of the Son of God, all the salvaging values of Calvary, the

determining of the destiny of immortal souls thereby, the Spirit has taken to Himself in trust, to pass on and apply to the hearts and lives of men. He loves with the love of God the Father. He yearns with the compassion of Christ the Son. In His love, and in His yearning, how He prays. What intercession! What wonder He "maketh intercession . . . . with groanings which cannot be uttered." Something of the Son's Gethsemane goes into the Spirit's agonizing over sin.

His intercession is an inworking within us. But what poor prayer-partners we prove to be. How little of His agony takes fire in our spirits. How lightly His burden for the souls of men rests upon our hearts. Today, O Thou Spirit of all grace, we offer ourselves anew for this partnership of prayer. Pray Thou in us, and we will pray in Thee.

7—We Are His Stewards of Manifold Grace.

> "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (1 Pet. 4:10).

The Greek word for steward means "house-manager." But it is the same root word that is translated "dispensation." When we are given a stewardship, we are given a dispensation, a responsibility in house management. So Paul describes his ministry to the Gentiles—Eph. 3:2. But this is the Holy Spirit's dispensation. He has undertaken to build and manage a spiritual house, the Church of the living God. We are called to share with Him this blessed work, a work of which Jesus spoke thus:

> "Who then is that faithful and wise steward, whom his Lord shall make ruler over His household, to give them their portion of meat in due season? Blessed is that servant, whom his Lord when He cometh shall find so doing" (Luke 12:42, 43).

When we consider the greatness of the "house" the Holy Spirit is building and managing, extending into every city, hamlet and countryside, to the very earth-ends, with every home and heart a prospect for His gracious working; when we weigh the responsibility of dispensing His Word, by being "instant in season, out of season," that all may receive their "portion of meat in due season"; when we match the variety of opportunity with the urgency of

need, we say: "Surely the Lord has an appointed place in which I may minister His manifold grace."

Then, in quick response to our longing, comes the assurance that such is the case, that however limited our capabilities—not of gold, nor yet of silver, but perchance of wood, or even of earth—if we are only willing to be kept clean and fit for His use, He will rejoice over us and use us as a "vessel unto honor":

> "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work" (2 Tim. 2:20, 21).

III—The Exhortation

The Holy Spirit has given one brief word of admonition, embodying our responsibility in view of His Inworking: "Quench not the Spirit" (1 Thess. 5:19).

The Spirit is as a fire, burning upon the altar of our hearts, seeking to come to expression as a sacred flame that will bear its own testimony as to His presence and do its own witnessing work of reproving sin and lighting in the hearts of men a burning desire for Him whom to know is life eternal.

The reference is to the candlestick in the Holy Place of the Tabernacle, an imagery fulfilled in each New Covenant believer. The candlestick was supplied with oil, symbol of the Spirit. It was always lit, expressive of the constant, abiding Presence. It was the priest's responsibility to see that it was not extinguished, that by its continuous burning it might bear its testimony and do its work.

Every believer is supremely responsible for giving to the Spirit His fullest and freest expression. At no time should He strive in vain to speak His mind or perform His purposed work, because our powers are not placed unreservedly at His disposal. The sacred flame must not be stifled, suppressed or extinguished. He is graciously inworking us, both to will and to work for His good pleasure. The least we can do is to accord to Him the opportunity for unobstructed expression. *"Quench Not The Spirit."*

CHAPTER VI

HIS INFILLING—OUR OVERFLOWING

"The water that I shall give him shall become WITHIN HIM *a fountain of water leaping up"—John 4:14.*

"Out FROM WITHIN HIM *shall flow rivers of living water"—John 7:38.*

These scriptures present two sides of the same experience, an experience of, by, and through the Holy Spirit.

When we believe upon the Lord Jesus Christ we are born of the Spirit and He opens within us a fountain of ceaseless satisfaction, constantly upwelling. The Greek says, "leaping up," the same word as is used of the lame man at the Gate Beautiful when he was healed. So irrepressible is the supply in its inexhaustibleness. It is a personal, inward experience.

When, however, this upleaping fountain is permitted to come to its fullness, it becomes more than a merely personal experience; it overflows in multiplied blessing to others. Jesus said, "rivers"—an overflow both copious and diffuse.

This—a filling to overflowing—is what Jesus expected of every believer. Let us mark His words carefully:

> "If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out from within him shall flow rivers of living water. But this spake He of the Spirit . . ." (John 7:37-39).

"As the Scripture hath said" is doubtless a reference to many Old Testament passages prophesying the day when the Temple shall have living waters issuing from beneath it for the blessing of many peoples. Jesus is transferring this promise to His New Covenant people. Indwelt by His Spirit, we are His temple. And He looks to every believer to fulfill the promise by letting the living waters of the Spirit come to such fullness that they cannot be contained but must overflow and issue forth by virtue of their own superabundance.

It is to be feared that the average person, in praying to be "filled with the Spirit," thinks of himself as a more

or less empty vessel into which the Lord, in answering the prayer, is to pour His Spirit till he is filled with Him. How very artificial such a conception is, as compared with our Lord's characterization of it as a fountain springing up to fullness of experience and expression.

But it is not only artificial; it is unscriptural, in that it looks to God to do something He has already done. God always acts in accordance with His Word. Such a statement should be axiomatic. We must therefore interpret our experience in the light of His Word, never the reverse. And if our experience does not square with His Word, we must not count His Word at fault, but our own meeting of its conditions.

As we have already seen, the Holy Spirit's Incoming takes place when we believe. He comes in, as Jesus promised, to stay, to remain, to abide. By His Incoming we are united to Christ and are rendered capable of living the Christian life. Henceforth we have His Indwelling and His Inworking. But—with what degree of freedom? and with what measure of fullness?

Since He has come in, can we not let Him come further in? Since He is dwelling within us, can we not study to make Him more at home? Since He is working within us, can we not remove the hindrances to His unhampered working? This we must do. It is the inescapable responsibility of the Christian life. Until we have done so, we are in a constant state of sinning against the Spirit. Like His Old Testament people we are limiting the Holy One of Israel. We have Him under leash, in the confines of our lives, that He may not do the things that He would. We are robbing Him, and ourselves, of the fruits of His fullness. Therefore the command, addressed to every child of grace, concerning His unhindered Infilling: "BE FILLED WITH THE SPIRIT."

I—His Infilling

Just what do we mean by the Infilling of the Spirit? The command is clear, but how does the Spirit bring it to pass? Perhaps our surest way to a right understanding of this benefit is to visualize it by means of illustration.

Let us take a glass half filled with water. The glass has the water in it and we call it a "glass of water." Yet that is not strictly true. Rather, it is a glass of water and air; it is partially filled with each of the two.

That glass represents the average Christian. He has the Spirit; but he has also the self-life. He is not filled with either one, but exemplifies, in a manner that may be quite unconscious to himself, the condition of Gal. 5:17: "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would."

That each excludes the other from the mastery may be seen by converting the glass into a closed receptacle, connected by intake with a reservoir of water. The air resists the water, holds it in check, forbids its coming to fullness. It resists the entire reservoir. Nay, if the air is heated, it will expand, fill a yet larger part of the receptacle and cause the water to recede. It is this that actually happens, the reverse of the Spirit's infilling, when we give encouragement to the flesh-life. Thus a Christian may become increasingly "carnal."

But now, when the water from the reservoir is given freedom to expel the air, it rises; it fills; it overflows. It is the Infilling of the Spirit, manifesting itself in the flowing out which Jesus promised. He infills that we may overflow.

Another illustration of this inner experience, exceeding our capacity to contain it, is in the utterance of the Psalmist: "My cup runneth over" (Ps. 23:5). All the blessings enumerated in this Psalm come to a climax in the shepherd's benediction at the close of the day: "Thou anointest my head with oil." By the oil the Holy Spirit's healing and restoring ministry is symbolized. The reference is to the shepherd's rodding of the sheep. Standing at the door of the fold, permitting them to enter only by him (see John 10:9), with his rod he halts them, one by one, for personal inspection. One may have torn itself in a bramble; another may be footsore; others may be weary from the day's journey. The shepherd has his horn of oil ready

at hand, and the every need is met. It is this sufficiency of our Shepherd's care, refreshing and restoring to body and spirit, that causes the cup of Christian experience to come to the full and overflow.

We may seek a modern illustration in the field of electricity. Take the familiar flashlight. Everything that makes for the light is within. Nothing is to be added or drawn upon from without. Yet the bulb remains dark and lifeless until it is enabled to lay hold of the resources so well within its grasp. When, however, we form the connection—and it is so simply done—the light leaps up into the bulb. It itself is filled, and forthwith it outflows in a radiant flood of light.

How was it filled? By an Infilling—a filling from within. And its outflowing in blessing naturally and necessarily followed the Infilling. The Spirit, already indwelling us, awaits the touch that brings Him to the fullness that overflows.

II—Our Overflowing

The Spirit, when He comes to fullness in our lives, has His chosen and appointed ways of manifesting Himself in the overflowing that results. These ways are manifold—rivers. The Scriptures have much more to say about this matter than we usually detect. Repeatedly it is referred to by a Greek word, variously translated, "abundant," "abounding," "exceeding." For example, in the familiar words of our Lord: "I am come that they might have life, and that they might have it more abundantly" (John 10:10).

The word means "exceeding some measure or need," "over and above." That is, over and above our personal need; over and above the measure of our capacity to contain. Also, in its root meaning it conveys the thought of "around and beyond." That is, it flows over, beyond and around, to the blessing of others.

As a suggestive aside we may note that Salvation, in its origin and nature, is just this: God's grace rising beyond His power to contain it, rising till it overflowed in blessing to men. Thus we read:

"In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace; wherein He hath abounded [overflowed] toward us in all wisdom and prudence" (Eph. 1:7, 8).

So much for its abundance of supply at the source. Then we are told that it far exceeded, over and above, our need:

"But not as the offence, so also is the free gift: for if through the offence of one many be dead, much more the grace of God, and the gift of grace, which is by one man, Jesus Christ, hath abounded [over and above the need] unto many" (Rom. 5:15).

"Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound" (Rom. 5:20).

Having drunk at such a superabundant fountain, and become partakers of His overflowing nature, how can we fail to reflect the fact? even as our Lord Jesus said we would: "He that believeth on Me, out from within him shall flow rivers of living water."

Some of the channels which these "rivers" make for themselves are as follows:

1—We Will Overflow in Praise and Thanksgiving.

"And be not drunk with wine, wherein is excess, but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:18-20).

This is the classic passage on the Spirit's Infilling, since it contains the command to Christians to "Be filled with the Spirit." Here, then, we may look for the normal overflow from His fullness. It is contrasted with spirituous intoxication which overflows in shameful, degrading unrestraint. From the Spirit's Infilling something akin results in the spiritual realm, a welling up and pouring out of the spirit in unrestrained praise and thanksgiving. "Singing" is a normal and necessary expression of the Spirit-filled life. In it He overflows. He who commanded His people to "rejoice before the Lord"—He it is who begets "melody in our hearts unto the Lord."

"Giving thanks always for all things." No man can

do that: the human mind and spirit are too sensitive to the fluctuations of circumstance. Yet it is His command and will for us: "In everything give thanks: for this is the will of God in Christ Jesus concerning you" (1 Thess. 5:18). And, mark you, only as we do so will we avoid quenching the Spirit (vs. 19). This particular will of God—thanks-giving, always, in every thing—He is striving to maintain as the constant overflow of His Indwelling and Inworking in fullness.

It follows that the Spirit-filled life, the life that permits His fullness in a sustained overflow, is the only life that can please God. Every other life, whatever its attainments, falls short of His expectation of us.

> "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name" (Heb. 13:15).

He asks for our hearts as the altar where He may place the continual sacrifice of praise. He will have it never to die out. It was so in the Old Testament Tabernacle and Temple, how much more in us under the New Covenant realities. Indwelling this temple, from yielded lips "giving thanks to His name," He has made provision for the continuous praise due unto Himself.

2—We Will Overflow in Love.

> "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you" (1 Thess. 3:12).

> "Because the love of God hath been poured out in our hearts through the Holy Spirit which was given unto us" (Rom. 5:5, R.V. margin).

He wants His love, brought to expression in us as "the fruit of the Spirit," to "increase" till it "abounds," that is, overflows the limits of our own lives, the limits of every barrier of unloveliness, exceeding all expectation "in love one toward another."

To do this we are not left to draw upon our own supply of love, little better than a cistern, exhaustible and leaky at best, which has so often failed under test, even to turning vitriolic under provocation. Nay, in giving us the Holy Spirit He has poured out His own love in our hearts. This

is the supply upon which He asks us to draw. And when the same Spirit is permitted to make of it a fountain leaping up to fullness, it readily "abounds" toward others. Being His own love in us and out from us, it is both copious in quantity and unfailing in quality:

> "Love suffereth long, and is kind; love envieth not, love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all thing, endureth all things. Love never faileth" (1 Cor. 13:4-8).

3—We Will Overflow in Joy.

> "These things have I spoken unto you that My joy might remain in you, and that your joy might be full" (John 15:11).

"My joy"—a joy that did not fail Jesus our Lord under the crushing burden of the world's sin, because its supply was in the eternal hills of His Father through whom, indwelling Him, He spake and wrought. That supertested joy He gives to remain, dwell, abide in us by imparting to us His Spirit as its indwelling source. And further—"that your joy may be full." When His Spirit of joy is permitted to come to fullness, so that He infills us, then our joy becomes full.

And it abounds. It exceeds what might naturally be expected, unrepressed by circumstances because its source is in the Spirit who is insensitive to circumstances.

> "Strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness" (Col. 1:11).

"With joyfulness." We may succeed, up to a certain point, in being patient and longsuffering—we can school ourselves in it—but never "with joyfulness." It is not in us, only in Him, so to do. It becomes our experience when His inward strengthening mounts to a daily dominance, a satisfying fullness that will not be repressed. The joyfulness, in spite of all, is the mark of the genuine.

4—We Will Overflow in Fruitfulness.

> "I am the vine, ye are the branches: He that abideth in Me, and I in him, the same beareth much fruit: for apart from Me ye can do nothing" (John 15:5, R.V.).

The Abiding Life, our vital union with Christ, set up and sustained by the abiding Indwelling of the Holy Spirit—since what the sap is to vine and branch, He is to our partaking of the life and nature of Christ—this life in Him finds its natural and necessary expression in fruit-bearing. Truly abiding we cannot fail to bear fruit; it is Himself bearing it through us.

But what is fruit? Is it not the overplus of the tree's life—over and above what it uses upon itself and its own needs? A fruitless Christian is one who has no life to spare in blessing to others, he uses it all upon himself. Fruit is the Spirit infilling us to overflowing. And consider how wondrously wide and varied its usefulness may be. The tree pours its very life and nature into the apple, the pear, or the peach. In that form its life is sent from friend to friend, sustaining other life, conveying love, performing a ministry that may be world-wide. "From within him shall flow"—fruit is that overflow, flavored with Himself.

The practical conditions lying back of this process are indicated by such Old Testament Scriptures as these:

> "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season" (Ps. 1:3).
> "The righteous shall flourish like the palm tree . . . They shall still bring forth fruit in old age" (Ps. 92:12, 14).

Planted by the unfailing rivers of God's grace, or sending its tap-root down to the waters unaffected by surface circumstances, such as make ordinary life the victim of drought, these waters, drawn up by the roots, infill the tree and its branches, causing it ceaselessly to abound in fruitfulness. So is the abiding, Spirit-filled believer.

5—We Will Overflow in Power.

> "He is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3:20).

Here is the same Greek word, applied to our experiencing, and expressing, His power. The Greek says: "He is able to do above all things, above the measure of our capacity to ask or think." Just so wondrously as that is

His inward-working power able to infill us, come to its fullness and overflow the bounds we would set for it by the highest imagination of our asking or thinking.

"He is able"—yes, but under this New Covenant relationship He can express, and we can experience, that ability only "according to the power that worketh in us." Ours is the great responsibility of letting His power find unhindered fullness in and through the channel of our living, thinking and doing. Outside of us, unconditioned by partnership with human personality, what is that power? The heavens answer, uttering knowledge of infinite power displayed in the starry worlds that stud the immeasurable reaches of space, each held to its appointed place with a mathematical precision that amazes. The little flower at our feet answers, disclosing to our gaze a world of microscopic beauty and symmetry, order and design, that staggers belief. But now—within us is this same power, implanted by His personal presence. Untrammeled, free to rise to His purposed heights of power in us, what will the disclosures of His presence be?

6—We Will Overflow in the Grace of Giving.

> "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality. . Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also" (2 Cor. 8:1, 2, 7).

This is the Scriptures' classic on Giving. And what a picture it presents. The Macedonian Christians were poor; yet their giving was rich. How? and why? Giving is a grace. That is, God's grace that gave the Saviour and still gives in spite of undesert, is planted in our hearts by His Spirit. So the grace of God was bestowed until the "abundance" of joy and poverty—what a commingling—"abounded unto the riches of their liberality."

Twice our Greek word, "over and above," is employed to describe an experience of being filled so full that they could not but overflow in blessing to others. Naturally their cup contained only "depths of poverty." But He

added His grace and the poverty welled up in a joy that exceeded all bounds. So the Apostle exhorts the Corinthians, who have "abounded" in so many ways, to "abound in this grace also."

What a provision for financing the cause of Christ in the world! Not drives—far, far from it. Nor yet dinners that fill the stomach, but grace that fills the heart. Then giving becomes the luxurious outpouring of heaven's treasure in the heart through the medium of material substance. Multiplied thousands, through the Christian centuries, have proved that when the Spirit infills the heart with this grace there is an inner experience of joy out of which proceed, not mere charity or benevolence, but the "rivers of living water" freighted with tokens of love, His and ours.

7—We Will Overflow in Good Works.

> "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (2 Cor. 9:8).

This remarkable scripture, so boundless in its scope, stands as the grand climax to the teaching on the grace of giving. Its intent is to generalize the grace of God flowing out from us. Giving is just one of the channels it takes. He is able to supply to us every sort of grace, applicable to every conceivable need, so that every requirement of our own is more than met, and we overflow, out of this abundant supply, in every sort of good works for the blessing of others.

Rotherham aims at a literal translation, thus: "God has power to cause every kind of favour to superabound unto you, in order that, in every thing, at every time, having every sort of sufficiency of your own, ye may be superabounding unto every good work."

But now, we must not fail to note that this scripture, in its twice using the Greek word, "over and above," which underlies the teaching of this chapter, makes beautifully clear the mutuality of the matter, namely, that He infills us over and above our own need that we in turn may overflow, abound over and beyond ourselves, in blessing to

others. These two phases of the Spirit-filled life we must ever keep in mind—His part and ours. Let us, then, re-render the passage, so that it reads: "God is able to make every sort of grace to abound unto you, over and above your own need, that, in every thing, at every time, having every sort of sufficiency of your own, you may superabound [overflow] to others in every good work."

He who chose us unto good works and prepared them beforehand, He is able to make us multiplied channels of blessing when we permit Him to infill us and overflow us. Then our manifold good works, adapted to every need, flow out from Him, freighted with Himself—"rivers of living water."

> "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:58).

III—The Exhortation

How shall we have this experience of His Infilling? How can He fill us till we overflow? The answer is in a simple exhortation of Scripture, so evidently suited to this experience that no one need miss it. It is in the little word: "YIELD." The mutuality of the matter is this: It is ours to yield; it is His to fill. He fills what we yield.

> "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:13).

All that precedes must be carefully read, leading to the climax of vs. 11. If God reckons, counts us, with Christ, as dead unto sin and alive unto God, then we must also reckon ourselves just so. If we really do think of ourselves thus, our counting it true will constrain us to present ourselves to God, yield ourselves to Him, as alive from the dead, responsive to Him and Him alone, therefore ready for His service, wholly and completely.

As we do so, He accepts the offering, infills the life thus yielded, claims it as wholly His, occupies it as completely as it was yielded up to Him, uses it to His glory. It be-

comes a new and wondrous experience of Himself—inwardly, in us; outwardly, in overflow to others.

> "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:1, 2).

"Present" is the same Greek word as "yield." Present your bodies—the vehicle for expressing the alive-to-God soul within—as wholly yielded to Him. Show that this is a true offering on your part, and that the resulting relationship is real and commanding, by maintaining a correspondingly consistent attitude toward the world (vs. 2), and you will make proof of His will as a practical realization in your life. He is faithful that promised. You will be "filled unto all the fullness of God."

One example from life, representative of the many, may suffice to quicken our yearning and to encourage us to expect that He who is no respecter of persons will do as graciously for us. For many years Dr. F. B. Meyer, of London, has been overflowing in "rivers of living water," by his life, by his lips, by his pen. Thousands have been blessed through his Spirit-filled ministry. But it was not always so. This is his story as he tells it. When he had been preaching some thirteen years he met and heard J. Hudson Taylor. There was something about him of indescribable poise and calm, something so beautiful and satisfying, that Mr. Meyer became intensely dissatisfied with himself. He spent a wakeful night and rose early, impelled to seek the secret from Mr. Taylor. He rapped upon his hotel door at seven in the morning. To his apology for calling so early, Mr. Taylor assured him it was no intrusion, that he had been up with his Bible and his Lord since four-thirty. This circumstance, and the conversation that followed led Mr. Meyer to see a Christ-centered life unfolding to him, a life so yielded to HIM that He became the center about which it revolved, the source from which all its satisfaction sprang, the supply of

its every need, the strength and sufficiency of its every service. He yielded his life to Him. The Spirit infilled him. And the result is the common possession of the Christian world: in ceaseless blessing, in superabounding service, in the outgoings of beauty and strength from a life given up to Him.

From the pen of another, enriched by a like experience, come words that call us to drink at the same fountain of fullness:

Live out Thy life within me,
  Oh, Jesus! King of Kings.
Be Thou, Thyself, the answer
  To all my questionings.
Live out Thy life within me,
  In all things have Thy way;
I, the transparent medium,
  Thy glory to display.

The temple has been yielded,
  And purified of sin.
Let Thy Shekinah glory
  Now flash forth from within.
And all the earth keep silence,
  The body henceforth be
Thy silent, docile servant,
  Moved only as by Thee.

Its members every moment
  Held subject to Thy call,
Ready to have Thee use them,
  Or not be used at all,
Held without restless longing,
  Or strain, or stress, or fret,
Or chafing at Thy dealings,
  Or thoughts of vain regret;

But restful, calm and pliant,
  From bend or bias free,
Permitting Thee to settle
  When Thou hast need of me.
Live out Thy life within me.
  Oh, Jesus! King of Kings,
Be Thou, Thyself, the answer
  To all my questionings.

—*F. R. H.*

CHAPTER VII

OUR RESPONSE TO HIS INDWELLING

"Work out your own salvation . . . it is God who is working in you"—Phil. 2:12, 13.

This chapter might be entitled: "Modern Pictures of Christian Living." Having examined in the foregoing the principal scriptures dealing with the Holy Spirit, in His relationship to us and our relationship to Him, our present purpose is to bring these lessons to bear, in the most practical manner possible, upon the living of the Christian life by us moderns. Realizing also that ours is a day of overmuch materialism that militates against any sense of reality in things spiritual and supernatural, we desire to draw these pictures in the vivid colorings of the reader's every-day life.

The aim throughout our studies has been to disclose the mutuality of the Spirit-indwelt life. He has His part in the program of the spiritual life—the things He does, desires to do, will assuredly do, if given full freedom and cooperation to that end. We have our part in the same program—the things that rest upon us, responsibility for which we cannot shift to another, in the doing of which we accord Him His desired freedom for the carrying out of His part. It is a partnership life. He assuredly will not fail in His share of the partnership; we must make sure that we do not come short in ours. He will play fair with us; we must play fair with Him. We submit that the simple explanation that covers every failure in the Christian life is this: unfaithfulness to the partnership which was set up when we became the sons of God.

The possibilities of presenting truth by the picture method were demonstrated once for all and in the highest degree by our Lord Jesus Christ. His parables are word-pictures of which we never tire. Whenever, for example, we turn to the Parable of the Sower we see again the whole scene enacted before our eyes and the imagination, thus called into action, quickens the mind into some new apprehension of its scintillating truths. The fact is that Jesus resorted

to the parable largely because His hearers could not at the time receive the truths He had to teach them; so He stored them away in the picture, in deep, rich suggestiveness, that the Spirit might illuminate them with understanding in His own good time and way.

Every true picture does us a service, by way of enriching the furnishings of the mind, of which the abstract statement is utterly incapable. For instance, transporting the reader to the writer's former Seattle home, on the shores of Lake Washington, with the constant vista of Mt. Rainier's perennial snows, I make the statement: "The mountain lies beyond the waters of the lake." Having heard the bare statement you have at once all there is for you in it. There is no hidden richness, nothing to grow upon you or respond to your efforts to appreciate it better. If, however, I can paint you a picture of the glories of that majestic mountain, snow-crowned, sun-kissed, cloud-enshrouded at times, set off by the shore-line beauties of the lake nestling at its foot, whose waters reflect the sky's deep azure and send forth a sparkle with each tossing wave —if I can succeed in making that scene live before your eyes, not only will you never forget it, but you can call it up and feed upon it afresh whensoever you will. And, thinking now of the parable, a shift of circumstances or a fresh hunger of the heart, five, ten, twenty years hence, may make the picture a hundred-fold more meaningful.

In the following four pictures we will attempt to infuse such suggestiveness as shall cause the lessons of the preceding pages to lay a more commanding hold upon the heart, the mind, the will, that they may find new avenues for practical, every-day expression.

I—The Automobile

Doubtless no development of modern times is more illustrative of Christian living, in the union of the mystical and the practical, than the automobile. And it has become so ubiquitous, so thoroughly woven into the fabric of life, that its lessons, once we catch them, are inescapable.

We are planning to take a ride in our auto—so nearly a daily occurrence with the most of us. But we pause a

moment to reflect upon its make-up. Why are we expecting it to take us upon our way? There is nothing outside of it to draw it. It is under no external compulsion. If it goes it is because of some inward urge. Yes, the auto is organized around an inner principle, namely, the expansive power of exploded gasoline. There it is, invisible, intangible, in its very heart and soul; everything visible, usable, practical, is gathered around, linked up with, made responsive to, this impelling principle.

Should this inner principle suddenly cease to exist, should the auto lose its inward secret of power, or should the mechanism become disconnected with the throbbing life within and the wheels refuse to revolve at its bidding—then, of what value is our auto? Were it to stand all the day long at our door, motionless, inert, would we prize it for its other qualities? It is beautiful and graceful. It is strong and durable. Its paint is pleasing to the eye and lustrous. Its tires are expensive. Its upholstering is luxurious. Its every appointment is of the finest. Are we proud of it? Do we rejoice over it? Of course, it doesn't go; but, aside from that, it's such a splendid car!

Dear friends, we know full well that without the power to go, to do the thing for which it was made, cost what it may we must consider it but a pile of junk. Some time since there appeared in the papers a picture of a miniature auto, owned by a boy in Paris. It elicited much admiration, so perfect and complete, except for one thing—it had no engine. It was a plaything—nothing more. So is every Christian life that does not recognize the indwelling Spirit of God and link its outward mechanics for daily living to the dynamics of His inner working.

But now, we are ready for our ride. The chauffeur takes his seat, turns on the ignition, and the engine starts. It throbs with power and we are elated with the promise of a pleasing drive. But, as we get under way and the chauffeur calls upon the engine to do its best, for some inexplicable reason he pulls back the emergency brake. What is he doing? He is acting insincerely. He is treating the engine unfairly. Professing to wish its finest service, he is refusing it freedom to render that service.

With his foot he is asking it to go forward; with his hand he is hindering it from doing so.

Just so is every inconsistent Christian life. By faith in Christ we have dared to become Spirit-indwelt. We possess the inner working of His might and power. He is there, in us, to accomplish certain ends, to set us forward in things spiritual. Yet we cling to the "brake" of our fleshly, unresponsive self-life. We refuse Him freedom to achieve His ends. We actually work against Him. Is it fair?

Let us now label the picture, in the hope that the auto may henceforth speak to us its own deeply spiritual, possibly reproachful, lesson—so label it as to embody the mutuality of responsibility: OUR RESPONDING TO HIS INWORKING.

II—The Flower Garden

Returning from our ride we alight from the car and enter our front yard. As we do so we pass from public domain to privately owned property, the very transition that took place when we passed from being a man of the world to being a child of God. Henceforth we are not our own, having been bought with a price. Others have not acknowledged that ownership; we have. Of this distinction the Tabernacle, with its sacred enclosure, is a perfect portrayal. Entrance to the enclosure, and to our Father's house, is by the Altar of Sacrifice, the Cross of our Lord Jesus Christ. All who there enter are His, by right of a purchase price. All outside are not. The court wall is the rightful, natural line of demarcation.

It is the spring time. Nature is bursting the bondage of winter. We conceive the desire for a flower garden, and forthwith we begin to plan for it. We select the spot, and recalling how greatly our neighbor's flowers of last year were admired, we resolve to send away for the very best seed obtainable. We will have the finest, the most beautiful flowers it is possible to produce.

Then a difficulty confronts us. Our yard is open—open to the ingress of other folks' chickens or cows, of prowling dogs and wallowing animals of whatsoever sort. Our efforts will be but wasted. What is the use of trying

while these enemies of a flower garden have access to it, only to lay it in ruthless ruin? We see at once that our first move is to fence in, or hedge about, the land which is ours, that it may be ours in actuality, undisputed and undisturbed in the uses to which we desire to put it. So we set about to secure the separation of that which is our own from that which is not. It is our only wise course.

God, our Heavenly Father, has entered upon a like enterprise. He longs to produce gardens of Christian character, of surpassing beauty, to which the earth is otherwise stranger. What He is able to do He demonstrated, centuries ago, in the life of His own Son. Men have never ceased to admire its beauty; they speak of it still. But He would make a modern demonstration, that the men of our day may see, and wonder, and desire for themselves. In this He has made the start. He already has the plots of ground. They are His, and they are widely scattered over the earth, where all conditions and races of men can see for themselves. And now, He will take His own heavenly seed—the Holy Spirit, holy, pure, beautiful—drop it into these bits of ground, and demonstrate the beauty of Heaven's flowers in earthly soil.

Doubtless we have all seen, possibly we have visited, an experiment station or demonstration farm, such as the agricultural departments of our various states conduct, the purpose being scientifically to experiment with the different soils and climatic conditions, and thus to demonstrate for neighboring agriculturists what can be most advantageously produced in a given locality. The results have been amazing. In Alaska, where the writer resided for some years, the government demonstrated that grains, fruits, vegetables, could be produced, surpassing in abundance, size, and flavor, anything ever conceived for that supposedly nonproductive area. What the government has done, God wants to do, with even more surprising results, in us.

He asks for our lives as His Demonstration Gardens, in which to display His matchless power in character cultivation. But He is confronted with a difficulty, identical with that which we met in the making of our own garden. Realizing it would be a waste of seed and effort, resulting

only in disappointment, were our plot left open to the desecration of vandal feet, we wisely refused to proceed until it was brought into a state of separation, set apart for our particular use. Then we found joy in bestowing upon it our best effort.

Is God our Father less wise than we? "Be not deceived; God is not mocked." He knows when our lives are public property, the stamping ground for the world's desecrating feet. He has no notion of bestowing His beautifying art until we do our part to provide some fence of separation, some mode of life that marks us as His, some "No Trespassing" sign to let the world know we are His.

How evident to every heart is the reasonableness of His expectation. What can He not do to beautify our garden plot when we meet the simple condition? Longing for Him to accept of our lives as a chosen spot for the display of His glory, here and now, we label this picture: Our Separation in Order to His Demonstration.

III—Over the Fence

While we are still in the yard let us gather a lesson from looking over the fence into the field beyond.

Some years ago we saw a cartoon—memory says it was in *The Ram's Horn*—which has never lost its suggestiveness. Near to a fence stood a donkey. Grown tired of his own grazing he had lifted his head and looked with envious eyes at the grass on yonder side. Persuaded that it was far better than his own pasture he was reaching his long neck over the fence in an effort to feed upon it. Meanwhile, another donkey, on the opposite side of the fence, obsessed with the same spirit of dissatisfaction with his own lot, was reaching over to avail himself of what he conceived to be the better pasture of his neighbor. And there were the two donkeys, each discontented with his own lot, each thinking the other's lot the more desirable.

One does not need to be a donkey to fall into such foolish error. We see men and women making the same mistake, on all sides, under our very eyes. How easily done! Yet how ill-considered! Did you ever notice, in looking off

at a distant hillside, how it appears to be completely covered with green verdure. But it is the deception of distance, lending enchantment. We walk over to the hillside and are surprised to find great bare spots in the midst of sparsely growing vegetation. No one of us is in position to truly judge the lot of another, so superficial is the view we necessarily take. Still less are we able to select a lot more wisely adapted to our need.

There is a story told of a man who became very much dissatisfied with his cross. One day he chanced upon a valley strewn with a great variety of crosses. He became elated with the thought that now he had opportunity to select a cross to his liking. So he laid his own down and, passing among them, lighted upon one bedecked with sparkling jewels. "Ah," he said, "this will suit me well; how grand to carry these jewels." But he had not gone far until the cross became exceedingly heavy, and he was glad to return and lay it down. (How foolish to envy another his wealth.) Looking about he espied another cross, all covered with roses. "How beautiful," he thought; "this will just suit me." Confidently he carried it away; but he had not gone far till the heat of the sun withered the roses and let the thorns press down into his shoulder. Disappointed, he again returned. This time he espied one that appealed to him, and said, "Surely this will suit me." After carrying it for some distance, upon examining it more closely he was surprised to discover in it none other than his own discarded cross.

Who is it that has appointed our lot in life? Who is even now selecting and controlling the circumstances that He sees fit to weave into the forming of our character, for the rounding out of the chosen pattern of our lives? Is it not He who loved us, even unto Calvary? Is not our lot in life the outworking of "the purpose of Him who worketh all things after the counsel of His own will"? Are we children of God, heirs of His riches, and living a merely fortuitous life? like the flotsam and jetsam washed about by the ocean wave?

Or dare we regard our lives as merely self-determined? "We are His workmanship, created in Christ Jesus unto

good works, which God hath before ordained that we should walk in them" (Eph. 2:10). Moreover, as we "walk in them" He walks in us (2 Cor. 6:16), even in the circumstances that seem so hard. His Spirit indwells us to guide us, to see that we do not miss the path, to enable us to fit into His appointment for us, to work in us a spirit of contentment therein. In proportion as we are responsive to the inworking of His mind and will, our lives are the expression of that mind and will.

Again, when we complain of our lot we are sinning against Him, against His love and wisdom for us. Were we allowing the blessed Spirit to work in us His own humility, we would acknowledge ourselves not wise enough to choose anything better than He is choosing for us, that we are far from deserving anything better than is being meted out to us. And how can we more fully prove ourselves undeserving of an altered lot than by complaining of what we now have? rather than seizing upon our trying circumstances as the God-given opportunity for testing, strengthening, and stabilizing our faith? When, however, we are found saying: "My Heavenly Father knows what is best for me; He will not suffer me to be tested above measure; whensoever He wills, He can change my circumstances; His will is always best"—then will He delight Himself in us and rejoice to bring release.

Having reflected thus upon the picture let us label it, as the earnest of our desire to find and fit into His perfect will for our lives: OUR CONTENTMENT WITH HIS APPOINTMENT.

IV—In the House

We have had our ride, planned our flower garden, paused to learn a lesson from looking over the fence. We now pass on into the house.

We must recognize the house as particularly rich in suggestive lessons concerning the living of the Christian life. It is so used in Scripture. Is not the house the place where men live? And is not the Christian's heart the place where the Holy Spirit of God has chosen to live?

Since the writer of these pages has doubtless come to be associated in the mind of the readers with the better things of the spiritual life, may we venture to draw this picture in terms of a supposed call upon the reader in his or her own home. We come knocking at your door, seeking admission. You respond by graciously opening to us, inviting us in and ushering us to a seat. True, the seat is almost where we entered, but we are in, we are your guest. So is it with the Spirit. Admitted to every believer's life, though but barely in, He is in, an abiding Guest.

We seek to converse together. But the conversation lags. We seem to have so little of common interest. (We are supposing for the moment that you have not given yourself wholeheartedly to spiritual things.) But, while we are thus engaged you espy a worldly friend of yours coming up the walk to call. You are embarrassed. You see your religious and worldly interests about to clash.

Without disclosing your motive you invite your preacher-friend to an inner room. This pleases me greatly, for am I not now further into your house? Yes; but as I examine my surroundings I am amazed to find myself in a tightly closed room, a virtual prisoner. Further in, it is true, but with less freedom and less promise of fellowship than before. And, to add to my discomfiture, my listening ear catches the sound of animated conversation between you and your worldly friend. No awkward pauses now; you are at home on ground of common familiarity. Reflecting upon my own efforts to converse, the contrast is painful.

Dear reader, have you ever considered that my experience in your home is identical with that of the Spirit in your heart? You have Him; but He does not have you. The really vital concerns of your heart-life you have kept for things apart from Him, for things which He could not share. Then you complain that spiritual things do not command you, that they fail to interest you.

During a travelling ministry it was our frequent lot to be entertained in the homes of the people. The entertainment which we most appreciated was that which accorded us free range of the house, unhampered by restraint,

nothing concealed, nothing held back. It was such freedom that formed the basis for a satisfying fellowship. The Holy Spirit looks for the same in our lives, the opportunity for making His presence tell in the moulding of our lives.

How many housewives have a "lumber room," a catch-all, a rubbish room is what it amounts to, made up of an assortment of things they would be ashamed to show their visitors, yet which they lack the courage to throw away and be rid of forever. They would blush to have their neighbors peep into that room and investigate its contents.

That cluttered-up, unyielded, uncleansed room is but a picture of what the average Christian is harboring in his inner heart-life—things he would not have anyone suspect are there; things the presence of which he is scarcely willing to acknowledge to himself; things that if brought out to public gaze would shame him forever with his fellows. Yet the Holy Spirit knows these things are there, and has to put up with them daily. He knows they remain in the life, solely because the one who has let Him into the heart has refused to turn that heart over to Him for His full occupancy, undisputed and unrestrained.

Friends of the writer tell this experience: They were at one time under necessity of changing their residence. At length they found a house that suited them well. They were ready to decide upon it. But they thought best to inspect it once more. In doing so they came upon a door which had previously escaped their attention. To their inquiry the agent explained, what he had before neglected to tell them, that the owner had some things he wished to store and that he was reserving that room for his own use. "Oh," said our friends, "if that is the case we would not even consider taking the house. We want it entirely for ourselves or not at all." Of course. Not one of us would hesitate in coming to a like decision. Then how can we ask the Holy Spirit to accept of a divided heart, unsurrendered in its entirety to His blessed presence?

Let us label this picture, with prayerful desire that He will accept the offering and fill and flood it with His Shekinah glory: Our Yielding to His Indwelling.

THE PRACTICE OF HIS PRESENCE

"That I may know Him"—Phil. 3:10.

Eternity will be occupied with an unfolding experience of "Him," conditioned upon an initial knowledge of Him, here and now. This being so, the utmost of human wisdom for the present time consists in availing ourselves of the opportunity to know Him.

In the Epistle to the Philippians, Paul makes evident that for him, becoming a Christian had wrought nothing short of a revolution. The revolution consisted chiefly in this: that from the day he met the Son of God upon the Damascus road he found his life centering no longer in *things* but in a *Person.* Religious ceremonies and activities surrendered the supreme command to this Person: "For to me to live is Christ." Common standards of morality gave room to a controlling ambition to please this Person: "Wherefore we make it our ambition . . . to be well-pleasing to Him." This change of center is the essential characteristic of genuine Christian experience.

Every godly person, living his life in the light of revealed truth, learns to stand in awe of

A Great Discovery

The Psalmist records such a discovery in Psalm 139. He envisions his life as incapable of escape from the Omniscience, Omnipresence, and Omnipotence of God. In its contemplation he is filled with awe and reverence.

But the Christian has made a still greater discovery. He is not only in the presence of a wonderful, wonder-working God, but that God is a Presence in him. Taking Him at His word, proving His word true in experience, his life has actually become the Incoming, Indwelling, Inworking, Infilling of His blessed, personal Presence.

No discovery could possibly hold greater potentialities for lifting life to a higher level, for altering its course

and changing its very nature. This is so evidently true that we make bold to assert that the chief duty of the Christian, once he has made the discovery and knows it to be a fact, is to capitalize this Presence for character, conduct and service.

This is precisely what Paul did. It is just what every godly follower of Christ has done. Such a life is for every reader of *His Indwelling Presence*—this is the focal-point of its appeal.

A Consuming Desire

Paul found this change of center, this Christo-centric life, quickly maturing into a consuming, passionate desire: "That I may know Him." And, as he goes on to say, he wants to know Him transformingly, that he may get all the values there are for him in this privileged intimacy; he cannot suffer any of the possibilities of His indwelling Presence to go unappropriated.

We can imagine a noted guest coming late at night to lodge at our home. We show him to the guest-chamber, carefully made ready for his comfort. He retires to rest. But with what eagerness we anticipate the morning hours, bringing their privileged opportunity to "know him." Could there be a more tragic tragedy than for us to be entertaining the greatest of all guests—the Lord of Life and Glory—and restrain our hearts from fulfilling the desire to know Him, the most blessed person of the universe, in as utter familiarity as He is pleased to accord us? Any other attitude would be unthinkable, did not a disappointing experience with the human heart teach us otherwise.

As we write from a summer sojourn in Wisconsin, a young girl of twenty, resident of a neighboring town, and blind from birth, by a series of delicate operations has been given her sight. She was away from home, in Milwaukee. Her first glimpses of a hitherto unseen world were entrancing. Yet this is what she said: "I have seen a sunset with its myriad colors, a rose whose beauty could never be imagined by the sense of feeling, but I want most of all to see my mother."

What of Him "whom not having seen, we love"? Does

not our love beget a longing that runs on before in desire to see His face? One day a godly woman, a parishioner of ours, came to us with beaming face to say that she had seen the Lord in a dream, and that His face and form were surpassingly beautiful to her. Things that we greatly desire, that take hold of our imagination before we have seen them, of these we have often dreamed. Have we dreamed of Him? If not, is it because He is still so unreal to us? so undesired?

A Daily Life-Adjustment

The Holy Spirit has adjusted His mode of living to actually inhabit, indwell our lives. We must, in turn, adjust our living, in its every thought, aspiration and action, to the fact that He is there, in us, a part of us. Since our physical senses cannot apprehend Him, we must exercise our spiritual faculties in the art of knowing Him. We must practice His presence. Nay, we must make it the business of our lives to live in the momentary consciousness of His abiding presence.

How shall we practice His presence? The means of grace are really His appointed provision to this end. As we turn to His Word, given to us by the Spirit, we must trust the Spirit in us to answer to the Spirit in the Word. Thus, as we read, our spirits are quickened into conscious realization of His Spirit indwelling us. As the love letter serves to satisfy the heart by enabling us to feed upon the object of our love, so is His Word to the heart that hungers after Him.

Prayer is essentially the practice of His presence. True prayer is talking to God. It is claiming audience with God. Resolute in the purpose not to neglect prayer, nor yet to use it merely to get something from God, we need to seize upon it with renewed avidity, as the opportunity to commune with Him, to school our spirits in responding to His Spirit, to practice His presence.

Particularly must we practice His presence in our daily round. Life must become the *out*living of His *in*living. Many are familiar with the story of Brother Lawrence,

a monk of the seventeenth century. His life was characterized by the perpetual sense of God's presence. All his thoughts and aspirations were tempered by the fact of God in his life. Assigned to menial kitchen duties, he found Him as consciously real and near as when engaged in his daily devotions.

It is from such daily practice of His presence that the radiant life is realized. In the diary of Henry Martyn, the sainted missionary of India, is found this entry: "My principal enjoyment is the enjoyment of God's presence." Did the fact disclose itself in any way to others? The natives of Cawnpore used to say of him: "God is shining in that man's face."

In our busy modern life it is possible, yea needful, to seize upon some round of the day—the man setting out for business as he seats himself in his car; the housewife starting breakfast or sweeping the floor—and cause the initiating of the act to serve as a signal for lifting the heart into conscious communion with Him, to claim His presence and partnership in the particular task or at some anticipated point of need. Simple in itself, the practice will return large spiritual dividends.

Not long ago we were conducting a two weeks' meeting in a certain western community. A young man, a few years out of college and but recently married, showed the profoundest interest in truths that to him were utterly new. He and his young wife began the daily practice of family worship. It proved so profitable that he could not refrain from frequently commenting upon it. He was finding new reality in the Christian life.

Then one day he came to our room with the wistful query: "Do I understand you to say that we can have Christ all the time in our lives?" "Certainly," we replied; "that is exactly what the Christian life means. He is all the time present with us and in us."

To aid him in his earnest desire to realize that presence, we suggested: "Suppose, when you awaken in the morning the sun is shining brightly. It reminds you of Jesus who said of Himself, 'I am the light of the world,' and

you say to Him, 'Lord Jesus, just as the sun shines in the heavens will You shine in my heart today, dispelling the darkness from every corner by flooding it with Your light!'

"You proceed to dress. As you do so you recall that He speaks of clothing us with righteousness as a garment, and you say, 'Lord Jesus, as I am clothing my body to make it fit to appear among men, will You cover me with Your righteousness this day, that I may be spiritually fit to mingle among my fellows."

"You draw water to wash your face and hands. As you do so you are reminded of Jesus' promise to cleanse us with water, and you say, 'Lord Jesus, just as I am washing my body with water, do You wash me this day that I may be clean of heart, within as well as without.'

"You sit down to eat your breakfast. As you do so you realize how much your soul needs the Bread of Life, which bread Jesus is, and you say, 'Lord Jesus, just as I renew my physical man with this food do You give me food for the inner man that I may be strong this day to do Thy will.' "

Then I said to him, "What are you doing by all of this? You are bringing Christ consciously into your life for the day, making Him real for its round of duty."

The young man seemed to catch a new vision of life. His eye glistened with the tenderness of the thought that Christ was his ever-present, every-day possession. Looking out of the window, across the street to his place of business (he ran a factory for making apple boxes), he said, with a hush in his voice, "Well, it's going to be a different box factory." He saw Christ working there with him, and in him, in blessed partnership.

The reader will not be surprised at the sequel. Shortly that young man stood out as the spiritual leader in the community. We know his secret—not he, but Christ in him. It is an open secret, available to everyone of us. Reader, will you make it yours?

PIKES PEAK BOOK STA
N 1820J
12 S TEJON
COLO SPGS CO
COLO